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# America

*February 12, 1955*  
*Vol. 92, Number 20*

NATIONAL CATHOLIC WEEKLY REVIEW

## Race and religion in Africa

JAMES A. MAGNER

## Clashing aims of our China policy

ROBERT C. HARTNETT

## Twenty-five years of

Blue Cross——GORDON GEORGE

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UN cease-fire?

Apartheid hits the schools

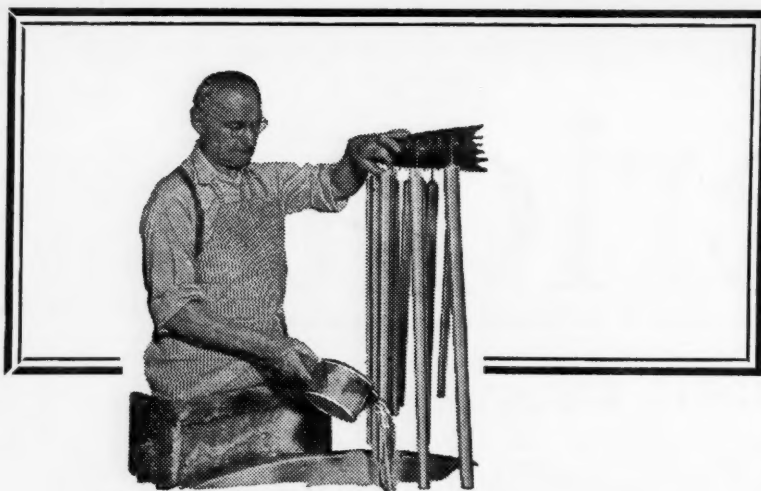
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AMERICA. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y. February 12, 1955, Vol. XCII, No. 20, Whole No. 2387. Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951 at the Post Office at Norwalk, Conn., under the act of March 8, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office.



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## Faltering Arab League

The Arab League may survive the shock of Iraq's imminent security pact with Turkey, but it will never be the same. Iraq's decision to align herself with a Nato ally provoked a week-long series of conferences, beginning Jan. 23, in which the other seven members of the organization sought to change the mind of Iraq's aging and perennial Premier, Nuri es Said. Much was at stake as far as the league was concerned. Should the pact be formally ratified, the league will have to concede its own impotence. For it will then become clear that, for all its vaunted prestige and prowess, it cannot impose a common foreign policy on its members. The keystone of the policy it has tried to impose has been the neutrality which has blocked Western efforts to build an effective defense system in the area of the Middle East. Iraq's defection may mark neutrality's end. . . . Opposition to the Iraqi move, however, has not been entirely based on principle. Egypt has been the loudest objector for the off-the-record reason that Iraq, by beginning the inevitable drift toward cooperation with the West, has pre-empted the coveted position of senior member of the league partnership. Moreover, Egypt's Colonel Nasser must placate some of the members of his military junta who are opposed to even the remote alliance with the West implied in the proposed Iraqi-Turkish pact. The question is whether the politics of a large and vulnerable area are to be determined by realism or by the prejudices of a few extremist Egyptians. Iraq has chosen realism. Other Arab nations may follow suit now the ice has been broken.

## Lessons of the Yugoslav purge

A suspended sentence was all that the Belgrade District Court gave Milovan Djilas and Vladimir Dedijer on Jan. 24, but the lesson is a clear one, worth pondering in the capitals of the free world. Officially, the two outspoken Montenegrins, former members of the inner circle of the Yugoslav Communist party, were tried under provisions of the criminal code, charged with intent to "undermine the authority of the working people." In reality, as the antecedents of the case make clear, the issue was one of ideological orientation. Djilas and Dedijer were in the forefront of those who tried to push the evolution of Titoist communism toward more liberal Western standards. They had called for more democratic methods, both in the party and in the Government. Their sentencing, however lenient, means that they have lost their campaign. The ease with which these supposedly influential leaders were eliminated shows how little support their advanced ideas enjoy within the party. Doctrinaire communism is still in the saddle in Yugoslavia, no matter what superficial concessions are made to the free world, and in particular to the United States. In a review of the trial, the anti-Tito news service, Croatia Press, points out that the ostracizing of Djilas and Dedijer supports the contentions of

# CURRENT COMMENT

those who say that in the decisive hour the majority of Yugoslav Communists will side with Russia. U. S. policy toward Tito, which has so far been successful, is gambling that he won't.

## Adenauer's battle reaches climax

Ever since the signing on Oct. 23 of the Paris agreements, under which West Germany would be restored to sovereignty and be rearmed and incorporated into the Western European Union, Bonn's Chancellor Konrad Adenauer has been battling a rising tide of opposition to German ratification of those agreements. The tide has swollen alarmingly in the past two months, but reached a new high immediately after the Soviet note to Bonn on Jan. 15. The Kremlin demanded the rejection of the Paris accords, the recognition of the German Democratic Republic (the Soviet zone) and the acceptance of a neutral status for a reunited Germany. These demands were balanced by various "concessions," chief among them being a promise of all-German free elections looking toward a reunited country. This latest Russian démarche has convinced the West German Social Democrats, a large section of the trade unions and some influential elements in the Protestant churches that talks with the Soviet must precede ratification of the Paris accords. This is an old contention, but it seems to be capturing the public imagination more than ever before. Observers believe that Adenauer will win when the agreements get a second reading in the Bundestag (Lower House) on Feb. 24-26, but the danger remains of a repudiation of the ratification when the strong—his critics say dictatorial—hand of Adenauer no longer shapes West German policy toward the West. He is 78. It is rather an ominous threat to European unity that Germany is not only split between West and East, but that West Germany is so divided within itself.

## Sisu—800 years of it in Finland

While you are collecting travel folders and calculating expenses for that summer trip to Europe, you might give thought to visiting Finland. You could participate in some of the festivities that Finnish Catholics, along with their Lutheran fellow-citizens, are planning for this year in honor of the 800th anniversary of the introduction of Christianity into their

country. The celebrations began on Jan. 29 with a special Mass in the Church of St. Henry at Helsinki. St. Henry, an Englishman, accompanied King St. Eric of Sweden in 1155 on a crusade to Finland. After Henry's death by murder, another Englishman, Bishop Thomas, began construction of the Turku (Aabo) Cathedral, the only cathedral the Catholic Church in Finland ever possessed. In Finland you will find hardly more than 2,000 Catholics out of the total population, largely Lutheran, of 4 million. There are only five Catholic churches and three chapels in Finland. But the Church is quietly growing, and is helping to strengthen the morale of the nation in its proximity to Soviet Russia. For Finland by its long boundary line is more exposed to the USSR than any other country in Europe. It won't do American Catholics any harm to pick up some of the Finnish *sisu*. What does *sisu* mean? Watch the Finns as they stand up against the Soviets and you will know.

### Cultural exports to win friends

The conviction is taking ever deeper root in minds concerned with U. S. prestige abroad that one of the finest ways to persuade free Europe and Asia of our cultural maturity is to show them the best in American art, music, drama and ballet. The latest manifestations of the growth of this conviction are three recent developments. In May, the American National Theatre and Academy (ANTA) will present in Paris a "Salute to France," featuring the Philadelphia Orchestra, the folk-musical *Oklahoma!*, Jeffer's *Medea* and Wilder's *The Skin of Our Teeth*, and the New York City Ballet. The idea was suggested by the French Ministry of Fine Arts and passed along to ANTA by the U. S. Government. The project will be financed by private subscriptions. In September, the New York Philharmonic will visit Edinburgh and six Continental countries, under the sponsorship of the International Exchange Program of ANTA, which operates with partial Government subsidy. Finally, plans are afoot to have the same exchange program send the Symphony of the Air (formerly Toscanini's NBC Symphony) to Japan and to cities in Southeast Asia. The relatively small sums, governmental and private, necessary for such ventures pay dividends of incalculable value. President Eisenhower, at least, thinks

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising Manager: MISS JANE VLYMEN

so, for he wrote to ANTA, relative to the Paris trip: "This will be of vast significance to the cause of friendship and understanding between the peoples of America and Western Europe." If we continue and expand such exports, there will be fewer cries all over the world of "Ami, go home!"

### Haitian President's visit

No President of the Republic of Haiti, it is said, has traveled so much or enjoyed such an outstanding display of hospitality in the United States as has President Paul J. Magloire. The honor paid to Mr. Magloire is no empty demonstration; it is a recognition of the historic ties that have united us in the past with the only French-speaking republic of the Western Hemisphere, bonds that are strengthened today by the common interests of a free world. When President Magloire addressed the U. S. Congress on January 27 he made amply clear his own country's firmness in the face of the subtle Communist threat to the countries of Latin America today. He made also clear—to his own interest as well as to ours—that merely repressive measures, however necessary, do not suffice to deal with this threat, but that practical technical and financial assistance, well planned, intelligently and honestly used, is absolutely necessary in order to cope with communism's favorite breeding ground: the poverty of undeveloped regions and uneducated peoples. President Magloire's presence on Jan. 30 as a Catholic head of state in the sanctuary of New York's St. Patrick's Cathedral, as Cardinal Spellman's guest, was a reminder, too, of the Haitians' claim upon the sympathy and aid of their fellow Catholics in the United States.

### Is tax evasion sinful?

Suppose that last year, by some illegal dodge or other, you paid Uncle Sam only two-thirds of the taxes you owed him. You realized, of course, that you were running a risk: that, if you were caught, you would surely have to pay a fine, and might even be sent to jail. You took the risk anyway because 1) you thought the chances were good that you would not be caught, and 2) your conscience was free. Why was your conscience free? Perhaps because a moralist once told you that, since some tax money finds its way into grafters' pockets and some is squandered on useless projects or devoted to unreasonable purposes, citizens are morally permitted to evade part of their taxes. Uncle Sam might hold it against you, but God would not. If, reassuring yourself in this way, you did, indeed, dodge some taxes last year, and are minded to dodge some more this year, you ought to read very carefully the exclusive interview with Rev. Philip S. Land, S.J., assistant professor of economics at St. Louis University and member of the Institute of Social Order, which appeared in the Jan. 28 issue of the *St. Louis Register*. Fr. Land finds none of the grounds on which moralists sometimes justify evasion of taxes present in the United States. In preparing a



budget and arranging for revenue, says Fr. Land, our President and Congress proceed with care and deliberation. We can be sure that, despite some mistakes, compromises and political pressures, they "have given us a prudential judgment." For this reason, Fr. Land finds it "hard to conceive what more could be required of a legislature for a law binding in conscience."

### **Progress of profit sharing**

Though not yet in the mainstream of industrial relations, the profit-sharing movement continues to forge ahead. The January issue of *Profit Sharing Newsletter* (Council of Profit Sharing Industries, 337 W. Madison, Chicago 6, Ill.) announced that during December nine firms applied for membership. It also announced the appointment of a full-time national field secretary, who will establish closer relationships between the council in Chicago and its member-firms throughout the country. The highlight of the January issue, though, was what the editors call "Operation Wampum," a sampling of payments made to employees in 1954 under various types of profit-sharing plans. The Hormel Company cut a melon of \$379,565 for 8,629 employees. The John E. Lucey Company of Bridgewater, Mass., distributed \$116,250 among 431 employees. Workers at Welch Grape Juice split \$440,000. For each worker, this amounted to about 12 per cent of his annual straight-time earnings. As usual, Lincoln Electric of Cleveland led all the rest. This fabulous concern divided \$4,458,629 among 1,161 employees. The average check was \$3,840. In addition, it earmarked \$520,000 for its employees' retirement fund. It should be noted that many of the council's member-firms have contracts with CIO or AFL unions.

### **Children in county jails**

Ever since the movement for prison reform began a couple of centuries ago, those in the know have loudly condemned the practice of locking up young first offenders with hardened criminals. Yet the disgraceful fact is that the practice still goes on in this country. We currently profess alarm over the rising rates of juvenile crime. Yet we continue each year to lock up over 50,000 children in county jails. The majority of these jails have been rated as substandard by the Federal Bureau of Prisons. At least 2,500 of them fail to provide separate or suitable detention quarters for children. A youngster who is thrown in with older prisoners finds himself during a severe crisis in his young life sharing a common lot with criminals. He may be influenced for life by the braggadocio of his companions at a time when he desperately needs to be accepted somewhere by someone concerned for his morals. In the atmosphere of prison he can learn a lot in a short time about the ways of crime and especially how not to get caught the next time. The inertia of local officials and widespread public apathy are largely responsible for this shameful condition. It is not a question of whether the States

can afford effective measures. How can they continue to afford the high cost of not having them?

### **Apostolate of foster families**

An unspectacular but wonderfully intimate and fruitful work of charity was given well-deserved recognition at New York's St. Patrick's Cathedral on Feb. 6. Some 1,700 foster families who are caring for 3,500 dependent and neglected children in the metropolitan area attended Pontifical Vespers at the invitation of His Eminence Francis Cardinal Spellman on the occasion of the tenth anniversary of the Cardinal's Campaign for Foster Homes. Specially honored were twelve Jubilee foster mothers who have contributed a total of 283 years to caring for 380 children. One of these mothers has fostered 100 children in 40 years, another 70 in 23 years, and so on. Under the program directed by the New York Catholic Charities, financial assistance is given to those who take the children into their homes for a stipulated period. But what cannot be paid for, of course, are the love and care the children get, in many instances for the first time in their lives. More and more foster parents are needed, both in the New York Archdiocese and in dioceses across the country, all of which have foster-home programs of one type or another. Those who thus share their homes with needy and neglected children do not need our assurance that they are sharing those homes with the Christ Child.

### **Mathematics and life's uncertainties**

There is an important movement afoot in the teaching of mathematics. If the non-mathematical layman should wonder how this could possibly concern him, let him read Leonid Hurwicz's article, "Game Theory and Decisions," in the *Scientific American* for this month. For some time now the old problem-solving, practical orientation of the teaching of calculus has been yielding to a new approach, according to which mathematical principles are studied for their own sake. Professors of mathematics agree with Edna St. Vincent Millay's line, "Euclid alone has looked on beauty bare." They have been insisting on the wholeness and independence of their discipline *vis-à-vis* the "practical" people in other departments. By a sort of paradox, however, they now discover that they are able to turn their abstract speculations to all kinds of hitherto unthought-of practical uses. Mathematicians today have useful suggestions to make in economics, psychology, semantics, physics, engineering and sociology. Students in a constantly widening field of studies now find that they must train themselves in mathematical models, in the theory of games of strategy and in statistics viewed as research into rules of inductive behavior. Wherever life's uncertainties complicate the making of human decisions, the mathematician has learned that he can adapt the ancient skills of the gambler to what he conceives to be a game played against Nature. In public health, city planning, traffic control, the study of group tensions, as well as

in military, naval and air science, "game theory" has a hundred new uses.

### Legion of Decency reports

From October, 1953 to October, 1954 the New York office of the National Legion of Decency reviewed 352 feature motion pictures. Comparison with the preceding year gives this picture:

	Class A-I		Class A-II		Class B		Class C	
Yr.	No.	%	No.	%	No.	%	No.	%
1954	138	39.2	127	36.08	78	22.16	9	2.56
1953	148	38.6	142	37.1	89	23.2	4	1.1

Class A-I, it will be recalled, covers films that are "morally unobjectionable for general patronage," Class A-II, "morally unobjectionable for adults," Class B, "morally objectionable in part for all" and Class C, "condemned." Percentage-wise, the industry improved in Class A-I and B productions, but showed a notable slump in Class C. Eight of the nine condemned films were of foreign origin; only one U. S.-made film, *The French Line* (RKO), merited a C rating. Only two U. S. producers came up with an entirely unblemished record, having no films in either Class B or C. They were Disney, with seven films, and Allied Artists, with 27. The letter of June, 1954, from Most Rev. Giovanni B. Montini, then Papal Pro-Secretary of State, to the International Catholic Office of the Film at Cologne, reminds us:

In so far as the national offices have received an explicit mandate from the hierarchy there is no doubt as to the normative character of the moral judgments they make in regard to films. The faithful, consequently, have a duty to learn what these judgments are and to make their conduct conform with them.

Well-instructed Catholics, we are sure, have understood this obligation. They now have added reason for fulfilling it carefully.

### Fr. Parsons on East-West tensions

This week's column by our resourceful Washington correspondent may possibly be open to some misinterpretation. Perhaps this can be eliminated by recalling the precise stages through which the postwar East-West tensions developed to the point at which Fr. Parsons is describing them. The Soviet Union's Marxist motivations, while not necessitating the "tough" line Stalin took, inevitably impart to its foreign policy a world-wide aggressiveness. Despite Stalin's swallowing up his neighbors, thus setting up a *cordon sanitaire* of epic dimensions, we disarmed in the immediate postwar period. Then followed the Kremlin's threat to Turkey and Greece, its blocking of peace moves in the UN, its bucking of the Marshall plan to restore order in Western Europe, its backing of Mao against Chiang (falsifying Stalin's pledged word) in China. The payoff came with the invasion of South Korea in 1950. Maybe tyrants engender imaginary fears of their own before real ones among their intended victims, thus causing the fear-laden tensions of two armed camps.

### PRESIDENT'S HEALTH MESSAGE

No secrets were left in President Eisenhower's well-advertised health message by the time it reached Congress on Jan. 31. The message, as predicted, called for measures to stimulate by Government-insured loans the construction of hospitals, clinics and nursing homes beyond the purview of the Hill-Burton Act. To increase the supply of nurses the President recommended a five-year program of grants to State vocational education agencies for training practical nurses. In addition, he would have the Public Health Service provide special training for graduate nurses and other health personnel. He also recommended improved medical care for 5 million public-assistance recipients through matched Federal-State grants, better care for needy mothers and children, expanded mental-health facilities and training for additional personnel as well as provision for more research into the causes and cure of disease. The new health legislation recommended by the President will require budget expenditures of \$37 million in the fiscal year 1956.

The central proposal of the President's plan is a \$25-million reinsurance scheme to encourage voluntary private health insurance to expand coverage into such areas as prolonged and catastrophic illness and comprehensive medical care. Substantially the same scheme met a decisive defeat in Congress last year. Of those who voted against it, President Eisenhower said, "they just don't understand the facts of American life." But it was more likely an understanding of the facts of American insurance that was at issue. Many think the proposals are too slender to achieve the exalted aims the President has in mind.

At present, although 100 million Americans have some kind of health insurance, less than 3 per cent have comprehensive coverage. Less than 15 per cent of the annual health bill of \$10 billion is covered by insurance. The gap grows bigger each year.

The assumption behind the reinsurance plan is that voluntary insurance will, with the backing of the \$25-million fund to cover unusual losses, move into areas at present considered bad risks. After some experimenting, it is hoped, it may develop that the bad risks were not bad risks after all.

Secretary Hobby has called the present plan "the best health program ever presented to Congress." For our part we find it difficult to share Mrs. Hobby's enthusiasm. The addition of \$25 million to the \$1.5-billion insurance kitty is not going to make the uninsurable risks insurable. Present rates for health insurance, as Mrs. Hobby admits, are too high for at least 30 million Americans.

Unless there is some magic way of getting more expensive medical care for the same money, high risk coverage means higher premiums. That would mean that even less people could afford insurance.

Insurance companies, however, would not go that far. Reinsurance will never do much harm unless it be the harm of making us think we are facing up to a problem when we are not.

G.G.

## WASHINGTON FRONT

The bewilderment and anxiety engendered by President Eisenhower's message on Formosa and the ensuing developments in Congress may be partly allayed by a strategic map presumably issued by the Pentagon, showing our line of defense in the Far East. This line runs from Japan south to Korea, through Okinawa and Formosa, down to the Philippines. This leaves outside of it the much-discussed "offshore" islands now held by Chiang Kai-shek.

We have a similar line running from Alaska through Canada and Labrador to Greenland. We are also trying to draw a similar arc from Italy through Yugoslavia, Greece, Turkey, the Arab countries and all the way round to Morocco. So the pattern repeats itself from the Far East, to the Far North and Middle East. This is obviously no coincidence.

It is curious, however, to note the parallelism between our three global defensive arcs and the immense one of Soviet Russia, which came first. This runs from the Baltic through the Balkans all the way around through Mongolia to Manchuria. It has, however, three big holes or gaps in it: Yugoslavia, Iran and Afghanistan. The Kremlin is working energetically to close them, by threats or cajolery.

Now Red China is doing something similar. But protected on the north by Russia, on the east, except for Formosa, by the sea, it has moved into Tibet in the west, and into Indo-China in the south, with Laos, Cambodia, Thailand and Burma menaced, and then India itself.

What is the motive behind this curiously similar global strategy of the United States and Soviet Russia? Is it "imperialism," as both sides charge? I think a good case could be made that, for both sides, the motive could be summed up in one word: "fear." The Russian Reds feared an attack on their homeland, so they reverted to the 19th-century concept of the *cordon sanitaire*. Hence their great arc of satellite states.

Under the urgent necessity of self-defense, we have done essentially the same thing, with our three global arcs—West, North, and East. We have the same fear of being attacked by Russia as Russia has of us. The danger always is that when two people meet in the dark, each afraid of the other, they will attack, in "defense," of course.

Where does this leave Chiang Kai-shek? Where he always was, of course, in defense of our own United States, at the keystone of our perimeter in the Far East, which is our outer arc protecting Guam, Hawaii and our West Coast. Senator Knowland will not like this, but it seems certain that Chiang exists to protect us, not we him, still less to help him get back to China.

WILFRID PARSONS

(For editorial comment on this topic, see p. 496. Ed.)

## UNDERSCORINGS

The annual appeal of the Bishop's Welfare and Emergency Relief Fund will be held on Laetare Sunday, Mar. 20. The fund, administered by War Relief Services-NCWC (350 Fifth Ave., New York 1, N. Y.), brings relief to the exiled, hungry, homeless and destitute in all parts of the world. Among these are a half-million refugees displaced by the war in Indo-China, 3 million in South Korea, 3.5 million in Formosa and Hong Kong, 2 million in India and Pakistan, 1 million in the Near East, not to mention millions more in dire need in West Germany and land-poor southern Italy. WRS estimates that there are now "40 million dispossessed around the world."

► The Sacred Roman Rota, Vatican tribunal of appeals, handed down decisions in 245 marriage cases during 1954, according to a Jan. 25 NC dispatch. The validity of the marriage was upheld in 114 cases; declarations of nullity were issued in the remaining 131, *i.e.*, the tribunal decided that they had been invalid from the beginning. Of the latter, 63 cases were heard gratis, at a cost to the Holy See of 18.7 million lire, or about \$30,000.

► A zoning regulation in the charter of Piedmont, Calif., which permitted the erection of public, but not private, schools in residential areas was held unconstitutional by the State's District Court of Appeals, NC reported on Jan. 25. Basing itself on the famous decision of the U. S. Supreme Court in the Oregon Schools case (*Pierce v. Society of Sisters*, 1925), the court held that the regulation was an unreasonable interference with the basic right of parents to have their children educated in schools of the parents' own choice.

► In a Jan. 14 message to the alumni of Loyola University, Los Angeles, Rev. Charles S. Casassa, S.J., president, stated that, "according to careful projection based upon actual births in California up to and including 1952," enrolment in all institutions of higher learning in the State would be 60 per cent higher in 1960 than it is now. By 1965, enrolment will have risen to 150, and in 1970, to 225 per cent over today. This meant, he added, that for every student now in college or university, there would be 3.25 in 1970.

► Plans for the construction over the next 25 years of religious-education buildings adjacent to public schools throughout Virginia, were approved at a meeting in Richmond of the Virginia Council of Churches, according to a Jan. 27 dispatch by Religious News Service. Religious instruction under the "released time" program would be given in these buildings to public elementary- and high-school pupils. Mobile religious instruction service was inaugurated at the meeting by the gift to the council of a classroom trailer by the Fairfax County Council of Churches. C.K.



## UN cease-fire?

If there was no relaxation of world tensions over the Formosa issue in the week following the President's message to Congress of January 24, it was because that message failed to come to grips with the realities underlying the whole complex problem of our relations with Peiping. Despite the President's insistence that our policy on Formosa has been guided by purely defensive considerations, Red China still has reason to believe that our purpose looks to the overthrow of its regime on the Chinese mainland.

The answer is, of course, that this belief, if genuine, is the result of a misunderstanding. But it is a misunderstanding to which we, in our enunciation of our Formosa policy, have contributed. In drawing the line in the Formosa Strait over which Communist China dare not move without involving American forces and thereby possibly setting off the war we are trying to avoid, we failed to make a basic distinction.

As Walter Lippmann pointed out last month in several of his syndicated columns, there are two possible lines which may be drawn in setting up a barrier against Communist expansion in the Formosa area. One is strategic, the other jurisdictional. We have made a mistake, he feels, in laying down a purely strategic line. By ignoring the precise point where our legal rights in the Formosa Strait begin and end, we have only served to increase the tensions between the free world and the Communist bloc.

We have every legal right to commit ourselves to the defense of Formosa and the Pescadores. These islands were wrested from the Japanese by the United States during World War II. Though we promised their eventual return to the Republic of China, they have never been legally assigned. Until their final disposition they belong neither to Mao Tse-tung nor Chiang Kai-shek. We are therefore legally free to adopt whatever policy we feel proper toward them.

The President's message, however, with its reference to "related positions and territories" other than Formosa and the Pescadores, commits us to possible intervention for purely strategic reasons outside the area of our legal rights. According to the general interpretation, this vague phrase is taken to mean that in certain circumstances we will judge ourselves free to extend our protection to the offshore islands of Quemoy and Matsu, still in Nationalist hands. These islands have always been Chinese. They are still focal points in the Chinese civil war which has never really ended. Our intervention to keep them in the hands of Chiang Kai-shek can be counted as interference in a Chinese internal affair.

Obviously this is not the basis on which we expect the UN to arrange a cease-fire in the Formosa Strait. The UN can sponsor only what makes sense juridically. In this case the only arrangement which would obtain widespread support in the UN is a truce at the jurisdictional line, *i. e.*, at a line separating Formosa and the Pescadores, where we have legal

## EDITORIALS

rights, from the offshore islands, where we have no such rights. Thus, if the UN succeeds in effecting a cease-fire, it will be at the cost of another American retreat in Asia from a position once loudly proclaimed. Unless we are prepared to face this eventuality, there is not much point in going through with the U. S.-supported UN invitation to Red China to debate the issue before the Security Council.

As is pointed out in an article in this issue (pp. 506-7), our policy towards Red China has been a compound of measures springing from two clashing sets of aims. In this case we protest that our purposes are defensive. Yet by reserving the right to attack China's offshore islands, we lay ourselves open to the suspicion that we are trying to destroy the Peiping regime. Better to choose one or the other than a conglomeration of both which involves all the handicaps of each policy and the advantages of neither.

## Apartheid hits the schools

In his article, "Race and religion in Africa," on pp. 501-3 of this issue, Father Magner speaks briefly of the difficulties raised for the Church by the present South African laws on Bantu education. The Bantu Education Act of 1953 transferred control of primary and secondary education among the Bantu from the provinces to the National Government. Here it was placed, not under the Ministry of Education, but under the Ministry of Native Affairs, which is imbued with the philosophy of apartheid (segregation).

A key feature of the act was the withdrawal of Government subsidies from mission schools among the Bantu. The concern this caused the Catholic hierarchy was expressed in a long memorandum addressed by its Administration Board last August to the Minister for Native Affairs, Dr. H. F. Verwoerd. It is reproduced in full in the *Christian Democrat* for November, 1954 (Catholic Social Guild, Oxford, England).

Recognizing that, apart from such mission schools as can survive without state subsidies, the Bantu will receive their education in state schools, the bishops take issue with the arrangements for religious education. They note that Dr. Verwoerd himself assured the bishops on October 1, 1953 that he wanted the state schools to teach the natives to become "proper Christians." "We do not," he added, "wish to secularize native schools."

According to the bishops, however, secularization would be the inevitable result of confining instruction, as the law requires, to "general Bible knowledge and



... the Christian religion in general." Even though it is permissible for clergymen of various faiths to gather children together for religious instruction, the bishops point out that various obstacles make this impracticable.

The bishops' judgment on the religious syllabus is that it will be "a compromise, calculated to persuade the pupils that religious truth is a question of man's choice, not of God's revelation." Dr. Verwoerd refused to make any concessions.

The South African hierarchy's fears are underlined by an article in the Fall, 1954 issue of *Worldmission* (366 Fifth Avenue, New York 1, N. Y.). In "Impact of Industry," Most Rev. Owen McCann, Archbishop of Cape Town, describes the effect of the growing industrialization of South Africa upon the natives. It has inevitably drawn large numbers into the cities and torn them loose from their tribal roots. The breach with tribal culture and customs "has involved the African in moral chaos." He is cut off from his primitive moral code, which, despite its shortcomings, did place certain restrictions on him and caused him "to observe certain normalities necessary for community life ..."

Clearly, the "general Bible knowledge" imparted to Bantu youngsters by the state schools will do little to give them the convictions and the moral fiber to withstand the impact of urban life. Unless a genuine Christianity can fill the moral vacuum, it will be filled by a fanatic nationalism or communism.

The Church in South Africa faces difficult years ahead. Its bishops (as we reported in our issue of October 16, 1954, p. 61) are leading their people in a brave and determined effort to save their schools and to fulfil their Christian responsibility to the native Africans.

### ***Cause of Archbishop Cieplak***

Writing in *AMERICA* for June 7, 1924, Princess Almedingen, a Russian convert to the Catholic faith, hailed with joy the arrival in this country of Most Rev. John B. Cieplak, Archbishop of Vilna in Russian Poland, who had suffered trial and imprisonment at the hands of the Bolsheviks. She honored him as a "silent, zealous confessor of the faith, and a courageous champion of Catholic ideals."

Archbishop Cieplak and Cardinal Wyszynski are two names coupled in the veneration of the Polish people and of the Universal Church. The archbishop died on February 17, 1926, at Passaic, N. J., exhausted by his fearful experience in Russia and the driving program of preaching and lecturing to which he subjected himself during his stay in the United States. The Cardinal, fortunately, still lives—in prison. The prayers of millions are offered for his release.

The cause of Archbishop Cieplak's beatification was introduced last June in Rome, and prayers for his cause are now asked by Rev. Francis Domanski, S.J., of Chicago, its vice postulator (1200 N. Ashland Avenue, Chicago 22, Ill.).

The name of Archbishop Cieplak is indissolubly associated with the terrible Moscow clergy trial of March 21-23, 1923, which first revealed the full intensity of Bolshevik hatred for God and Christianity. Archbishop Cieplak and Monsignor Budkiewicz, his chancellor, were condemned to death, along with two other priests. The other defendants were sentenced to prison for terms of from three to ten years. Day after day the state prosecutor, Krylenko, had blasted them with a ceaseless torrent of lies and vilification, to which they replied in calm patience. The archbishop's last words in the court room were his solemn episcopal blessing imparted to the seething, jeering multitude. On appeal, the archbishop's sentence, for mysterious political reasons, was commuted to a short prison confinement; all the other death and prison sentences were carried out.

Archbishop Cieplak gained the reputation of a prophet. When the news of the Russian Bolshevik Revolution first broke, Cieplak, then an auxiliary in the Archdiocese of Mohilew, insisted, contrary to his own optimistic archbishop, Dr. Ropp, that the new Government had come to stay. During the trial itself, in reply to Krylenko's direct question, he repeated this assurance. In his New York discourse of November 11, 1925, he prophesied that in the long run humanity would have to choose between the constructive forces of Catholicism and the destructive forces of Bolshevism. Yet the deepest impression he left upon his contemporaries was that of his universal charity and breadth of view, particularly toward his fellow Christians of the eastern rites: United and Orthodox alike. From all accounts he was not only a great and brave man, but most lovable as well.

Parallel with his cause is the recently introduced process on behalf of another victim of contemporary cruelty, the Dutch Carmelite Father Titus Brandsma, brilliant author and professor, fearless journalist and former president of the Catholic University of Nijmegen in Holland, who met his death at the hands of the Nazis at Dachau in 1942. Prayers are asked for both beatifications: that of Cieplak, as a patron of those who work for exiled families; that of Brandsma, as the first martyr of Catholic journalism. May they be privileged to head the glorious procession of the victims of modern persecution who will be honored with the halo in our day.

### ***Organizing the nation's talent***

An attentive headline reader will have noticed by now that the country is running short of people with certain types of ability and training. We haven't enough doctors. Nurses are in critically short supply. Mental hospitals are begging for more trained psychiatric workers. Rehabilitation therapists and public-health workers are so much in demand that the National Health Council is conducting a recruiting campaign for candidates in the nation's high schools. Educationists clamor for more teachers. Industrialists

call for skilled technicians. The annual crop of trained social workers is insufficient to meet the demands of welfare schemes already under way.

Each of these shortages represents a weak spot in the nation's strength. Quite recently the headlines have featured the shortage of engineers. Unless we look to our engineer supply, we are told, Russia will outstrip us and gain a lead in technology that could spell disaster for the West. The Engineering Manpower Commission heard Dean John R. Dunning of Columbia University School of Engineering state, on January 29, that it was "impossible to overemphasize the danger" to our national survival should we fall behind Russia in scientific and technical achievement.

Like so many other problems emerging from a world of bulging populations and expanding industrialism, this challenge to use the nation's talents in the best possible way can hardly be met without some action on the part of the state. The problem is not local but national. It involves the whole population as well as a host of educational, welfare and industrial institutions. If a state is rightly concerned about having too small an army, why not about a shortage of doctors, or teachers or engineers?

Obviously, it is impossible for the state to count off its youngsters and put so many into engineering, so many more into social work, and so on. That wouldn't work, least of all in a democracy. But the state can and should take steps to see that young Americans have the knowledge, incentive and opportunity to fill the vital posts now empty.

Special talent and the will-power to train it are comparatively rare in any population. If we develop more engineers, we take away from the pool of prospective doctors, teachers or lawyers. We ought then to have more accurate information about the hierarchy of needs in terms of the nation's total welfare.

Next, measures should be taken to provide incentives to meet those needs. Who could possibly doubt, to take only one example, that the low salary scale has something to do with the serious scarcity of competent physics teachers in our high schools?

Finally, talent hunts and scholarship awards should eliminate the huge waste of ability due to lack of opportunity for specialized training. The New York State Department of Education, in a recent folder entitled "Bright Kids," calls for a different approach in handling gifted children in elementary schools. Many of them are "under-achievers" because their special needs are unmet. We can no longer rely on a chance combination of superior training and superior ability. In the colleges there is need for improved vocational guidance. At present some small colleges tend to guide their students no further than their own available courses.

The role of the state in this work would be to provide statistical material and, where necessary, subsidies, aimed at the coordination of work of private bodies. It can be done, not without state help, perhaps, but certainly without compulsion.

## Report to our ASSOCIATES

When AMERICA'S ASSOCIATES were organized in 1949, on the occasion of our Fortieth Anniversary, we requested their cooperation for two main purposes. One was to establish a source of revenue to meet expenses entailed in trying to improve this Review's editorial coverage. The other was to establish a group of readers who would "put AMERICA to work," especially in their own communities. The idea was to have ASSOCIATES take action on the issues we raised, if only by calling to the attention of appropriate persons what our editors and contributors were saying.

To bring our ASSOCIATES more closely into the family, so to speak, we furnished them with a monthly "dope sheet" entitled *Inside America*. It proved impossible to continue this service. When we had to raise our subscription price from \$6 to \$7 a year, the expense of printing and mailing *Inside America* put a hole in the \$3 remaining from \$10 Cooperating memberships. This expense, added to the modest salary of a generous part-time secretary, left very little for the ASSOCIATES' Fund.

Though we intend to continue to communicate with our ASSOCIATES directly from time to time, the most obvious way to keep them informed is through these pages. In this way we hope, too, to enrol more of our regular subscribers as ASSOCIATES. If they prefer to wait until their regular subscriptions expire, they will find the ASSOCIATES' coupon printed in every issue as a reminder "see p. 516 of this issue."

In this report we wish to explain how our ASSOCIATES help us to acquire the books we need for our editorial work. From 1909 to 1949 this Review stocked its library fairly respectably—in view of our special needs. We acquired books somewhat haphazardly, however—some by review, some by gift, some (but not enough) by purchase.

When a desirable book came in for review, we faced a dilemma: should an editor keep it for review, even though it might be somewhat out of his line or he be overburdened? Or should we send it to a specialist outside, thus depriving ourselves of the volume?

Since 1949 we have solved this dilemma. We readily send out even so expensive a set as Toynbee's ten-volume *A Study of History* (\$75), which a professional historian, Professor Chudoba, reviewed for us. If we wish, thanks to the ASSOCIATES, we can buy such sets now. Again, when an indispensable classic like the Carlyles' six-volume *History of Medieval Political Thought in the West* came back into print (Barnes & Noble, \$48.25), we bought it. We have purchased English translations of famous foreign classics in sociology and politics by Tönnies, Max Weber and Robert Michels, not to speak of Churchill's writings, etc., etc., to the tune of about \$1,000 a year.

U. S. publishers are producing 13,000 books a year. Thanks to our ASSOCIATES, we can buy all of them we need which we do not otherwise acquire.

# Race and religion in Africa

James A. Magner

THE ELECTION on November 30 last of Johannes G. Strydom as Prime Minister of South Africa, in succession to Dr. Daniel F. Malan, stirred much editorial comment, but none more vigorously than in the field of African race relationships. In this field, Mr. Strydom will carry on along much the same lines as his predecessor.

Closely associated with the race question, involving economic, social, and educational policies, is the future of religion in the development of the native races. While the situation in the Union of South Africa stands by itself, it has a definite bearing upon other areas of the Continent. There are certain common denominators in population trends and problems wherever a comparatively small white population remains in command of protectorates and colonies.

## POPULATION PATTERN

The racial problem of Africa as a whole is apparent in the fact that of a total population of 200 million, hardly more than 5 million are white. Of these latter, only 2 to 3 million live in Central and South Africa. The strongest concentration is the Union of South Africa where 2 million whites live in a total population of over 12 million. In Kenya, scene of the Mau Mau troubles, with a population of about 5.76 million, the European population does not exceed 30,000. The same is true of other Central African zones. Of a total population of nearly 12 million in the Belgian Congo, fewer than 55,000 are white. If one considers the fact that the vast majority of the native African populations are multiplying rapidly at a time when many of them are just emerging from the most primitive conditions, one can understand the anxiety of the European settlers to find a strong *status quo* in a changing society.

This apprehension certainly underlies the policy of apartheid, or racial segregation. As developed by the Nationalist Party of South Africa under Dr. Malan, this policy takes a long-range view and seeks its justification in a positive planning for the future. "It is not fear that dictates the policy of apartheid," according to one of its proponents; "it is the law of self-preservation, the preservation of our centuries-old Christian life—in the interests of both white and nonwhite."

The thinking of the present South African Government is based in part upon the assumption that, in view of its rate of growth during the past generation and of improved conditions of health, housing and general hygiene, the native population in fifty years

*Fr. Magner's article is based on a seven-week tour of Africa between the latter part of last July and the end of September which took him from Cape Town to Cairo. He is the author of a number of books, including Men of Mexico (1942), The Latin American Pattern (1943) and The Heart of the Spanish Matter (1950). Fr. Magner at present is an official of the Catholic University of America.*

will mount from 12 to 18-20 millions. During the same period, the number of Europeans, even with a substantially increased rate of immigration, will not rise from its present 2 million to more than 6 million. The problem, therefore, is how to create conditions in which 25 million people, of different racial origins and radically different cultures, can live satisfactorily in South Africa at the end of the century.

## APARTHEID: TWO POLICIES

The advocates of apartheid regard a policy of integration as unacceptable, because they believe this would lead to the eventual elimination of white civilization in South Africa, and possibly to the disappearance of the white man from this part of the world. Any modification of this policy, they feel, would simply give the native "the shadow of political rights without their substance"—a dishonest policy under which friction between the two races would be intensified.

Two kinds of apartheid are suggested as radical alternatives to integration. Total apartheid upholds a theory of complete territorial separation between the two races, so that Europeans and natives would live in different areas, with separate political and economic rights and responsibilities. This theory is generally regarded as no longer feasible, at least in immediate application.

The so-called "practical apartheid," which the present South African Government has adopted, works for an immediate separation in many activities of life and a gradual approach to territorial separation, which future generations can carry on to total apartheid, if desired. Thus, it is assumed, in fifty years' time the natives would be distributed more or less as follows: about 4 million working in rural parts of the European areas; 2-3 million in the urban parts of European areas; and about 12 million in native areas, with some working in adjacent European areas.

As against this general program of Dr. Malan's Nationalists, the United Party, now the minority political group, proposes as its natives policy a program of economic integration and coexistence. It is willing to maintain social and residential segregation, however, at least as a practical matter, following South Africa's traditional policy ever since the arrival of the white man. The United Party believes in white supremacy and white leadership. As one observer notes, "There is hardly a European in South Africa who does not."

The difference between the two parties lies in the



method of maintaining the white civilization. According to one spokesman for the United party, the Nationalists believe in repression and a kind of separation that will render the natives helpless. The United party offers a policy of "helpful cooperation" and "helpful trusteeship" as the better way of solving the problem, and stresses freedom, the rights of parents in education and a program of "free democracy" as opposed to any form of totalitarianism.

While there appears to be considerable official sensitiveness to the discussion of this burning question by foreign observers, there seems a fair amount of open discussion of the problem in the South African press. However, the Union Government has declared that it may withdraw permission for a missionary to work among urban Africans if it considers him politically untrustworthy. The line-up of thought, on the surface, is fairly simple. Most of the English-language newspapers take their stand against apartheid and in favor of the more liberal views expressed by the United party. Practically all of the Afrikaner (Dutch) publications follow the Nationalist party line.

Of the national vote, about 40 per cent goes to the United party, whose members are mostly of the English-speaking element. About 60 per cent goes to the Nationalist party, whose members are predominantly of Dutch descent and are Afrikaans-speaking, with strong adherence to the Calvinist Dutch Reformed Church.

Immediate indications do not point to a weakening in the apartheid-policy group. The provincial elections of last July gave a decisive victory to the Nationalist party in the Transvaal and Cape Provinces and swept the United party out of the Orange Free State. The critics of apartheid, however, believe that the Nationalist Government is fighting a losing battle; and indeed it is difficult to take any other view of total apartheid, if one considers the inevitable results of continued education and hygiene for the natives.

#### NEED OF CONTROLS

In justice to the position of the Nationalist party on this subject, it should be recognized that some controls must be exercised upon the native population for the good of all concerned. This is true, not only for South Africa, but for all parts of the continent where a growing native population is coming into contact with modern civilization. An unregulated movement of primitive peoples from their native villages toward the orbits of the large cities can easily create situations dangerous to health and safety. I have personally seen native "jungles" on the outskirts of various cities where squalor and crime are rampant. This is a social, as well as economic and political, problem; and no amount of ideal theorizing can eliminate practical considerations of self-defense, on the one hand, or of

responsibility for law, order and progress, on the other hand, so far as the white or "European" elements are concerned.

Segregation does not necessarily mean neglect. On the contrary, there is abundant evidence throughout Africa where European or white elements are in control that advanced efforts and provisions are being made, for the benefit of the natives and other ethnic groups, to promote their social and economic progress. Something must also be said for the virtue of caution in the exercise of political power, particularly since irresponsible and Communist elements are ready to exploit any quick native rise to political power.

This point of view is maintained even by those who do not subscribe to the apartheid policy. Thus the Federal Prime Minister in Southern Rhodesia, Sir Godfrey Huggins, declared in the Federal Parliament last summer that if a motion before the House calling for equal treatment for all races in the Federation were carried, it would cause so much resentment that the clock of racial partnership in Africa would be put back ten years. Without the Africans, he stated, Central Africa could not have been developed—and full credit must be given to the Africans—but they must give the Europeans full credit for what they have done for the country and the advantages they have brought it. "Of course," he added, "we stand in the way of ambitious Africans who want to be king of the castle, who want to be Prime Minister and run a despotic show on their own."

Anyone who has seen the progress that has been made in Africa can hardly doubt the wisdom of these remarks. The same observations might be made of the advances in the Belgian Congo. Within the span of a half century, the natives of this area have been brought out of the most primitive conditions, including cannibalism, to peaceful community life and admirable progress in agriculture, education, industry and hygiene. It is true that rigid controls—some of which can hardly be justified even for the common good—have worked hardship in individual instances, but the over-all picture calls for sympathetic understanding and favorable appraisal.

Much of this progress is due to the heroic and intelligent activity of the religious missionaries. The Catholic Church can be justifiably proud of their record. It must be also recognized that much of the effectiveness of religious work has been due to protection and support—including financial assistance—extended to the missionary efforts by the governments, supplementing contributions from the faithful in other parts of the world. The strengthening of apartheid policies and extension of what appears to be perilously close to a totalitarian view of state ownership and control of work among "non-Europeans" may now challenge this progress. A number of crit-





ical problems for religious work and development have come up for serious study and satisfactory solution.

#### APARTHEID VS. THE MISSIONS

The most acute problem is that which arises from regulations implementing apartheid in South Africa to the point of separating religious and educational activities into strictly racial compartments. If this movement succeeds, it will bar white missionaries and teachers from conducting missions, churches or schools for the Negroes, for the "colored," and possibly even the Asiatic groups. Under this proposal, only Negro clergy and religious could work with their respective racial groups. Any kind of intermingling within the church congregations would be forbidden. In view of the shortage of native vocations, it is easy to see the crippling blow that this might strike against future religious development.

This challenge, added to existing tensions, has created a situation which churchmen are endeavoring to face in the light of Christian principles and practical adjustment. "In the field of race relations," according to a statement of Archbishop Owen McCann issued in Capetown last July, "there is vital need of charity in South Africa." Stressing the importance of justice, prudence and charity alike, the archbishop urged non-Europeans to be patient, in the recognition that "certain social conventions exist. It is dangerous and wrong to force the pace—let them be overcome by charity." On the other hand, he declared:

Some Europeans are too ready to class all into separate groups and not to see the individual. We all have the right of free association. We defend that right strenuously when any attack is made on our right of association. No government has the right to forbid me to associate with non-Europeans. It would seem that that is where our country is going. It may even lead to an attempt to segregate us in our religious assemblies. We will not stand for that.

Viewing the problem from another angle, the Bishop of Johannesburg, Most Rev. William P. Whelan, has said:

We have helped the primitive people to develop, asked them to share our faith and given them our contributions both in terms of lives offered and work done. Now it is possible that we shall have to turn to the African and non-European people and say: "You know our good spirit toward you as shown in the past, our concern for your spiritual and temporal welfare, but we have reached a stage when the positive contact with you will be suspended through circumstances beyond our control. But we are confident that you will take up where we may have to leave off."

The prospective disbarring of work among the natives by white priests, sisters and brothers must be met by the immediate development of more native vocations. This is an essential step if religion is to survive, much more if it is to be spread, among the native peoples.

While these problems are most acute and urgent in the Union of South Africa, they are, for a number of reasons, also a matter of anxiety in Central Africa as well. Some of them extend far beyond the consideration of native populations. Moreover, they affect all missionary activity, Protestant as well as Catholic. Thus, according to a report of Rev. D. M. Baird of the Central Seventh Day Adventist Church, following a tour of inspection:

There are ominous signs that the Federal Government of Rhodesia and Nyasaland will take over the functions of education and hospitalization from missions in Nyasaland and other territories under its control. The functions of the European missionary in the territory will be gradually curtailed and limited to that of training the native for missionary work among his own people. Churches should plan future missionary work in accordance with this idea. The process is a gradual one, however, and missions of all denominations will need all possible financial help for many years to come.

To what extent these developments will affect religious activities among the Indian population of Africa, many of whom are Catholics, is not yet certain. Tense relations between South Africa and India, as reflected in other areas of Africa under British control, may have a future bearing on this subject.

#### NEED OF NATIVE VOCATIONS

Whatever the outcome of the apartheid policy and its various ramifications in Africa, there is no doubt that the Church now faces a challenge. It has no choice but to adopt an alternative, albeit of a critical kind, to its former reliance on foreign missionaries. With all possible speed, in conformity with sound formation, it must proceed to the development of religious vocations and of clergy and religious among all racial groups to assume responsibility in every field of missionary work. In some areas, this has already made significant strides, as in Uganda, where a flourishing native clergy exists. In other areas, only a beginning has been made.

The encouragement of indigenous vocations has been somewhat adversely affected by the fact that young people who present themselves as candidates for the priesthood and the sisterhoods share the growing resentment of and hostility toward Europeans. The loyalty of such candidates to their own people must be dealt with sympathetically. On the other hand, religious discipline requires that they submit themselves to being trained to respect, trust and obey their religious superiors, even though of foreign origin. Adjusting these two exigencies is obviously a delicate process.

Time is of the essence. We can only hope that those governments which recognize communism as a serious threat will not, by precipitate action in racial policy, undermine the very religious forces that serve as a bulwark of strength against the common enemy of all free men.

# Twenty-five years of Blue Cross

Gordon George

THE BLUE CROSS STORY will reach millions of Americans this year. Last December 20, Blue Cross celebrated its 25th birthday, and the Blue Cross Commission is coordinating a year-long drive to make the public conscious of Blue Cross, the symbol of non-profit voluntary hospitalization insurance. The theme, as the phenomenal Blue Cross swings into its second quarter-century, is "Prepaid Hospital Care for Americans . . . Through Blue Cross."

## TODAY'S PICTURE

Today 47 million people in the United States, Canada and Puerto Rico belong to the 84 plans that go to make up Blue Cross. Each plan, while reserving a large autonomy of its own, qualifies for the use of the Blue Cross emblem by conforming to the minimum financial and medical standards set down by the American Hospital Association and the Blue Cross Commission. It will be up to these local plans in cooperation with the commission to carry the anniversary theme to the people. That shouldn't be hard to do. The Blue Cross story is one of brilliant achievement.

Millions of people have escaped financial chaos after a serious illness because Blue Cross covered their hospital bills. Hospitals, too, have often enough escaped complete bankruptcy because of steady and substantial income from Blue Cross. Besides all that, Blue Cross was a pioneer. It blazed a trail for others to follow. Today 800 commercial insurance companies are in the health-insurance business to stay. They add 53 million to the 47 million insured by Blue Cross to give a grand total of 100 million people who now have some kind of hospitalization insurance.

In addition to this huge volume of hospitalization coverage, a sister plan to Blue Cross, the fast-growing Blue Shield, provides prepaid surgical and, to a lesser extent, medical insurance to 30 million people. It is safe to say that neither the commercial companies nor Blue Shield could have ventured so far in such a short time had not Blue Cross led the way.

## BEGINNINGS AT BAYLOR

Nothing quite so impressive as the present Blue Cross giant was in the minds of the people who started the ball rolling. It happened in 1929 at Baylor University, Dallas, Texas. Justin Ford Kimball, executive vice president of the university, who had previously been associated with the public-school system, found a situation in Dallas which could have been duplicated in any of hundreds of communities across

Fr. George, S.J., Canadian member of the AMERICA editorial staff, did graduate work at Fordham University, writing his master's thesis on "Social Influences Tending to Modify the Doctor-Patient Relationship." His previous AMERICA articles on health include two on "Disability, U. S. A." (11/14/53; 1/16/54) and "Mental health problem in America" (5/1/54).

the country. School teachers with their all-too-modest incomes were crushed under the staggering burden of hospital expenses when serious illness struck. Because of the mounting cost of medical care, others who should have had hospital care avoided it like the plague. They couldn't afford it. Baylor Hospital, for its part, owed more than \$1.5 million in current accounts and overdue bonds. Yet many of its beds were empty. Many a bed that held a patient was an even greater liability than an empty one, for the patients in them would never be able to pay their bills. During the depression, according to one estimate, more than 50 per cent of hospitalized persons could pay their bills only in part or not at all.

The Baylor plan evolved by Dr. Kimball to ease this situation was simple enough. Let all the teachers contribute 50 cents a month to a common fund, he reasoned, and there will be enough to pay the hospital bills of any teacher who needs hospital care. Other groups, such as the employees of the Dallas News and those of the Republican National Bank, also joined in the plan. Soon about 1,500 members were paying a total of \$750 a month to the fund. For that sum as a maximum, the hospital contracted to give 21 days of service to any members whose doctors certified their need of hospital care. The first year of operation showed a loss of \$900 for the hospital. That pleased the hospital executive. Without the plan, the loss in bad debts would have been a great deal more than \$900. The Blue Cross idea was under way.

New Jersey soon followed the Texas experiment with its own Essex County Plan, in which 17 hospitals joined. The subscriber could thus choose any member hospital he wished when he became ill. Two months later St. Paul, Minn., began the plan which now encompasses the entire State and boasts well over a million members.

## ENTER THE AHA

In 1933 the American Hospital Association, in a momentous decision, determined to encourage the movement for group hospital prepayment. It set down seven essentials for proper promotion of group hospitalization plans: emphasis on public welfare; limitation to hospital charges; enlistment of professional and public interests; free choice of physician and hospital; nonprofit organization; economic soundness; cooperative and dignified promotion.

This encouragement was important. The new movement needed the prestige of backing by some highly

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authoritative body. The American Medical Association remained cautiously cool. With AHA support, however, the enrolment in various plans in 50 cities had topped the 250,000 mark by 1935. Maternity and dependent benefits, which had been pioneered in 1933 in Durham, N. C., were now becoming an accepted thing.

As the movement developed, two characteristic principles emerged; insurance on a group basis, and benefits in service rather than in cash.

Since most people, like the Dallas teachers or the staff of the Dallas News, belong to a professional or employe group, the hospitalization plans found it most economical to enrol members in group lots. Group enrolment also helps to spread the risk. Since medical examination is not a requirement for prospective members, open registration on an individual basis would inevitably result in a preponderant enrolment of bad risks. Group enrolment gives a cross section of the people and averages out the bad risks. Like any insurance scheme, Blue Cross must keep solvent. Some of the plans are now experimenting with a limited enrolment of individual applicants.

The Ontario Hospital Association, with 1.75 million in its Blue Cross plan, is the latest to offer this type of coverage. Now the butcher, the baker or anyone not employed where there are enough to form a Blue Cross group may enrol as a nongroup subscriber. Ailments existing at the time of enrolment are not covered, however, and the applicant is required to take a medical examination. Over 95 per cent of all Blue Cross members still enrol through a group.

Another feature of the new movement was the payment of benefits in service rather than in cash. The subscriber does not get a flat sum toward the payment of his hospital bills, as do the beneficiaries of the commercial insurance companies. The hospitals involved in the plan agree to provide the patient with the usual hospital services independently of their cost. There are limits, of course. Plan differs from plan, but usually they cover bed and board, general nursing care, ordinary drugs, the use of the operating room and routine laboratory tests for a period of from 21 to 30 days, with the same services at low cost for a further additional period.

Just as the type and extent of service varies somewhat from plan to plan, so do the rates. Coverage in semi-private hospital accommodations will run from \$12 to \$24 a year for an individual, and for a family, including unmarried children under 18 years, from \$24 to \$60.

#### NATION-WIDE OPERATION

By 1943 the Baylor beginning had broadened into a nation-wide movement 10 million strong. Three years later that figure had skyrocketed to 20 million. That year, 1946, the AHA saw the need for a bigger

job of coordination on a national scale. People moving from one part of the country to another sometimes lost insurance rights through inability to transfer from one plan to another. Others suddenly taken ill outside their own locality found themselves hospitalized where their insurance was useless.

The AHA accordingly set up the Blue Cross Commission to replace the earlier Hospital Service Plan Commission as a permanent organizing body. A commissioner elected from each of the eleven American and the one Canadian districts, plus three appointed by the AHA president, made up the new commission. From its central offices in Chicago that commission now channels statistical and other information from plan to plan. Frequently it arranges education and administrative get-togethers designed to stimulate solid growth and curb unsound developments. Another of its big jobs is to keep Blue Cross prominently in the public eye.

The spectacular growth of Blue Cross can mean only one thing. It has been filling in a blank spot in the American health picture. As of June, 1954, the 84 Blue Cross plans now in operation had a combined membership of 46 million. During 1953 the hospitals took in 6.8 million Blue Cross patients, and Blue Cross paid \$673 million for their hospital care. Commercial insurance companies paid out roughly the same amount and together with Blue Cross accounted for half of the \$2.5-billion hospital bill paid by Americans in 1953.

Blue Cross is, of course, only part of the general health-insurance story. By itself it does not by any means solve the big problem of providing all Americans with adequate medical care at a price, prepaid or otherwise, that they can afford to pay. Blue Cross pays no doctor bills, nor does it meet the case of catastrophic or prolonged illness. But then, Blue Cross never pretended to do all this. The Blue Shield may be of help here.

#### TOWARD COMPLETE COVERAGE

Blue Shield plans offer coverage for surgical and medical expenses. These doctor-sponsored plans have had, like Blue Cross, a phenomenal growth in a relatively short time. Some people see in the combination of the two, Blue Cross plus Blue Shield, the ideal system. Given time and encouragement, it is argued, they can develop into all that America needs in the way of health insurance, without the risk of bringing about state-controlled medicine and lowered medical standards.

If a forthcoming article in these pages raises serious objections to that view, that does not mean that Blue Cross is not deserving of hearty congratulations on its 25th birthday. Blue Cross is beyond a doubt one of the most inspiring and successful ventures in voluntary service to the American public that this century has witnessed.



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# Clashing aims of our China policy

Robert C. Hartnett

At the risk of over-condensation, it may be useful to try to explain why our policy toward Red China, let's say since 1950, has been partly working against itself. The reason is that we have pursued two divergent goals which cancel each other out.

One of these goals might be summarized in this way. *We will never become reconciled to the existence of Red China. Our Asian policy must therefore adopt whatever measures we safely can to dismantle Red control. Preferably, we mean to accomplish this aim without becoming enmeshed in an all-out war against Mao (and his Russian ally). But we may have to fight such a war anyway, so we should not shrink from measures necessary to achieve our ultimate goal merely because they might lead to such a war. If this costs us allies, so be it.*

Let us merely indicate the kind of U. S. measures adopted or advocated in line with this implicit ultimate aim of U. S. policy toward Red China. The first was our decision in late 1950 to try to drive the North Koreans back to the Yalu by overpowering them militarily. The implications of this decision were not understood at the time. Peiping adjudged it a sufficiently serious threat to its national security to throw hundreds of thousands of troops into Korea.

Another policy implying the "destroy Mao" aim was Mr. Dulles' substitution of "liberation" for "containment" back in 1952. Though Mr. Dulles has never embraced the "destroy Mao" aim, "liberation" said that all the people under Communist regimes—including Mao's—were in bondage, from which we meant to do all we could to free them. This implied an aggressive anti-Red China orientation of U. S. foreign policy.

The continued embargo on trade with Red China in nonstrategic materials is another U. S. policy which rests on the "destroy Mao" hope, if not aim. Advocates of the "get tough" aim vehemently oppose any relaxation of this embargo. Some of them would cut off all U. S. aid to any allies who persist in engaging in trading nonstrategic materials with Mao. Talk of blockading China to free our imprisoned airmen is a warlike version of this policy.

"Unleashing" Chiang Kai-shek was a third measure springing from the hope that Mao could be put out of business. This was a futile gesture unless we meant to give Chiang air and naval support, from which we shrank. That it was a "destroy Mao" measure is hardly open to question.

A fourth policy in line with this inarticulate goal has been our refusal to consider giving Mao's regime

U. S. diplomatic recognition or a seat in the UN. The "get tough" view is that we should *never* take either step, and even bolt the UN if it seats Red China.

The most recent U. S. policy in line with the "destroy Mao" goal was President Eisenhower's request to Congress for approval to use our military forces, not merely to protect Formosa and the Pescadores, but whatever off-shore islands, unquestionably Chinese, which Mao might use as bases for an attack.

Granting that there are substantial reasons for adopting such measures, let us now turn to the alternative, opposite and wholly incompatible goal to achieve which we have adopted quite opposite measures. This goal might be phrased thus. *We detest communism, Chinese as well as Russian. We would like to unhorse Mao, but see no way of doing it without incurring the almost certain eruption of World War III on a full-blown, A-bomb, H-bomb, nuclear-tactical-weapons scale. In such a war, if incurred through truculence on our part, we would almost surely be stripped of allies whom we need to win. So all we can do is sweat out the U. S.-Chinese imbroglio diplomatically, trying to salvage what is absolutely essential to our national security and trusting largely to nonmilitary means of halting the spread of communism in Asia.*

Since this has been our dominant policy, it isn't too hard to indicate the measures we have adopted in pursuance of it. The first of them was the Korean truce, which became part of an over-all policy of "withdrawal" from Asia, of letting "Asians fight Asians," etc.

Another decision in line with goal No. 2 was that of declining to commit U. S. forces in Indo-China last April, when it seemed (for a day or two) as if we might take that momentous step.

A third decision looking to this second goal was Secretary Dulles' concurring with our allies in Berlin in February a year ago in the proposal to hold the Geneva Conference last June—with Red China invited—in order to work out a peaceful settlement in Indo-China. We stayed out ourselves, but accepted the truce.

In regard to admitting Red China to the UN, the proviso of "under present circumstances" appended to our refusal has clearly suggested that its eventual admission might become inevitable.

Our "courage to be patient" policy about our fliers also exemplifies the pacific approach.

A sixth decision in line with goal No. 2 and quite incompatible with goal No. 1 was the virtual "releasing" of Chiang in the U. S.-Nationalist China mutual-defense pact initialed last December 1. We made it clear that we were not committing ourselves to help him if he got involved in trying to dislodge Mao on the mainland. This, again, is a "go easy with Mao" measure.

The latest policy decision in line with goal No. 2 was the President's welcoming, in his January 24 message to Congress, of the idea of a UN cease-fire be-



tween Chiang and Mao, if it could be arranged. Sen. John Sparkman, veteran member of the Foreign Relations Committee, promptly observed:

It's a change in our policy, a very definite change, because it represents a shifting of this problem, which we have been handling ourselves, to the United Nations.

This, at long last, represents a recognition of the existence of a Chinese mainland which is not under—and never will be under—Chiang. . . . It sets up in effect two Chinas, as far as we are concerned.

Whether Peiping will long agree to the "two Chinas" idea in the form in which we have now become reconciled to it is doubtful.

The only purpose of this little essay is to suggest that we cannot have it both ways. The implications of U. S. policies geared to either goal No. 1 or No. 2 are extremely grave. We must face them. In the end, the choice may not rest with us. May God direct our leaders who have to thread their way through this cross-fire of portentous alternatives.

## FEATURE "X"



*"Anne Becker" (it's a pen name), Pennsylvania housewife and mother, discusses a "loyalty test," to be self-administered, for certain Catholics who tend to be overcritical of Catholic teaching and practices.*

THERE HAS BEEN MUCH TALK lately about loyalty tests for Government employes. Though there is disagreement on the methods to be used in giving the tests and on the questions to be asked, most American citizens agree that Government employes should be willing to prove their loyalty. I wonder how many Catholics could pass a test given to determine their loyalty to their Church? Let us see what some of the criteria are.

I have heard many a Catholic layman criticize his clergy and his church openly, in front of non-Catholic friends. These wishy-washy Catholics would be the first to deny they are scandalizing their listeners. But they are. Many non-Catholics expect Catholics to live by higher standards than other people, and they are shocked when they hear Catholics casually criticize the teachings of the Church, especially in moral matters, or the conduct of its priests.

One of the most scandalous and unfair remarks a Catholic can make about his parish priest is that "the priest talks money too much." One night I sat around the kitchen table in my friend Lucy's apartment and saw her eyes widen perceptibly when another friend,

a Catholic, made that remark. Since Lucy was not a Catholic, I hastened to reply.

"I think it is a shame that Father Smith has to talk about money. He dislikes doing it, but is forced into it by the stinginess of his parishioners. He is in debt for that fireproof new school he built, in which our children are getting an excellent education. If we want the benefits of a good Catholic education for our children, we must help support the school and contribute to it so Father can pay off the mortgage and meet the electric, fuel and other bills. I am on a budget like every one else, but I have a budget envelope marked "Church" and I put the money in there on pay day. Thus I have the money ready for Sundays and do not have to drop small change in the basket."

I don't know if I succeeded in correcting the bad impression made on our non-Catholic hostess by the remark that "the priest talks money too much." I do know that such a remark is unfair. I also know that, whether a person is Catholic, Jewish, Protestant or Mohammedan, he should refrain from criticizing his clergy in front of people who are not members of his faith.

Another security risk to any religion is the member who publicly states his disagreement with its doctrines and beliefs. The sentence most frequently used by such dissenters is: "I'm a Catholic, but—" Then they proceed to discredit some tenet of the faith.

"I'm a Catholic but I don't believe in hell," remarked an acquaintance of mine one day. "No one has been there and seen it, so it cannot be proven."

"Your believing in it or not believing in it will not do away with it," I assured her. "It is a reality, revealed by Jesus Christ Himself, and I hope I live the right kind of life and avoid going there."

Then there are the Catholics who go around advising other Catholics not to have more children than they already have, or who agree solemnly with non-Catholics that family limitation is the thing. I believe that it is presumptuous of anyone, regardless of his religion, to argue against life. Certainly, the individual who is trying to keep another baby from being born is himself glad that he is alive. It is certainly unbecoming, to put it mildly, for Catholics to advise young parents not to have more children.

One of my friends gave a dinner party to celebrate the christening of her third baby. As we sat in the living room, one of the "Catholic" (?) guests addressed the hostess: "Now don't have another baby. You have enough children already." Then he expounded his beliefs about family life. "I want my wife to work for five years so we can buy a house and have a savings account in the bank. Then we will have a baby. But we don't want too many children, because we want our children to go to college."

He concluded his dissertation by repeating his earlier advice about not having another baby. The guests sat there in stunned silence. It was a display of bad taste, poor manners and disloyalty to his religion.

Two of the people present were Jewish neighbors of the hostess. They seemed amazed that such a conversation should take place at a christening party.

Finally one of the guests said: "I think it is Mary's own business whether or not she has a fourth child. After all, she is the one who will have the responsibility of raising the child. She certainly has proven herself a capable mother. Her older children are beautifully behaved."

Then I spoke up. To the man who did not want too many children because he wanted to send all his children to college I said that many of the students who go to college in America work part-time to finance their own education. Furthermore, many of these students earn the highest marks and honors, and, after graduation, rise to eminence in their chosen professions.

## Dublin's literary atmosphere

Stephen P. Ryan

An American accustomed to the concern with things material, which pervades our urban centers, is constantly astonished at Dublin's interest in the theatre, in opera, in painting, in books and bookmen. This interest is both revealing and refreshing and it is, moreover, not confined to a limited intelligentsia nor an inner circle of artistic "bohemians," but extends to a surprising degree down through the rank and file of the citizenry.

Much of the conversation in Dublin's "pubs" during the past few weeks, for example, has not concerned itself with such burning questions as Partition, the forthcoming national budget and Ireland's chances of regaining the "Triple Crown" in rugby football. No, it has centered around a new book, *Sunset and Evening Star*, by that good Dubliner gone wrong, Sean O'Casey, and the merits and demerits of Mr. O'Casey's latest and last volume of autobiography fly back and forth above many a frothy pint of porter or "half-one" of John Powers.

I might add that Dubliners in general are finding more demerits than merits in the O'Casey opus, an attitude not to be wondered at in view of what the author has to say about his old home town and some of its still living inhabitants.

Wide publicity given two recent lawsuits, involving Irish authors is yet another indication of the tremendous amount of interest aroused by literary matters. One of the two suits brought again into the spotlight

Stephen P. Ryan, on the faculty of Xavier University, New Orleans, is spending a year in Ireland studying the drama.

Now I am aware that my answers to these people were inadequate. I never studied Thomistic philosophy and my knowledge of theology was gleaned from a little reading. I wish I were more learned about matters of faith and morals so that I could reply to objections raised against the Church in public. However, the main question in my mind at the present moment is: why should it be necessary for a Catholic to defend the Catholic Church from criticisms leveled at it by another Catholic?

People like a loyal person. A person who is loyal to his country, to his family, to his Church is respected. The disloyal person is not. Consequently, those Catholics who criticize their clergy and their Church in front of non-Catholics are doing far more harm to themselves than they are to either their clergy or their Church.

ANNE BECKER

## LITERATURE AND ARTS

of public attention the name of Ireland's most controversial author, the late James Joyce. Some months ago the British Broadcasting Company broadcast, over its Third Program, some of the episodes of Joyce's *Ulysses*. During the course of the program the name of a living Dublin solicitor was mentioned, and he has brought suit against the BBC, charging defamation of character—this despite the fact that the mention of his name takes us back more than half a century, to June 16, 1904, to be exact. Final disposition of the case has not yet been made.

The second lawsuit involved the name of a living author, a poet, one of the best-known figures in contemporary literary circles here in Dublin. He charged a weekly publication with libel as the result of a "profile" of him which pictured him holding court in a public house surrounded by a bevy of disciples listening with rapt attention to the words of wisdom which flowed from his lips and, not so incidentally, footing the bill for the liquid refreshment which passed through those same lips.

The poet lost his case in a lower court but has since appealed to the High Court of Ireland. At any rate, Dubliners of all sorts and conditions followed both cases with delight, and discussion flowed over into learned arguments about the literary position of both Mr. Joyce and the somewhat disgruntled contemporary poet.

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On December 27 last, the Abbey Theatre celebrated the 50th anniversary of its existence. The anniversary program was almost the same as that of the opening night, December 27, 1904. Three one-act plays made up the bill: W. B. Yeats' *On Baile's Strand*, Lady Gregory's *Spreading the News* (which were on the first-night program) and John Millington Synge's *The Shadow of the Glen* (which was not). A large and enthusiastic audience was present; the speeches of the evening were delivered by Lennox Robinson, playwright and Abbey director, and Gabriel Fallon, drama critic of the *Evening Standard* and former Abbey actor.

The impression remains that much more might have been done to honor the occasion than actually was done. The Abbey players, after the one night's stand of the anniversary program, returned to the regular performances of the annual Christmas pantomime (in Irish). Yet one would have thought that the three anniversary plays, all of them beautifully produced, were worthy of at least a week's run.

Outside the walls of the Queen's Theatre, where the Abbey now plays, there was little fanfare: a radio talk by Mr. Fallon, and some hit-or-miss press notices—to commemorate the founding of the theatre which did more than any other single institution to influence the English-speaking drama of the present century. So much more, I think, might have and should have been said and done to honor that company of players of whom Lady Gregory once wrote: "They have won much praise for themselves and raised the dignity of Ireland."

The name of James Joyce figured again in the newspapers a few weeks after the affair of the lawsuit noted above. The second occasion was the sale by auction of the seaside property at Sandycove, County Dublin, which includes the Martello Tower known to all Joyceans as the setting of the opening pages of *Ulysses*. The property was purchased by the Dublin architect, Michael Scott. Mr. Scott, it is believed, will maintain the tower, which is in a reasonably good state of repair, as a literary museum. Many Dubliners took advantage of the sale to pay a visit to the scene.

One newspaper ran a cartoon which pictured two bearded and quite obviously "arty" gentlemen looking with reverence at Joyce's tower, only to be confronted by an irate auctioneer's agent with the query: "Are you really interested in buying this place or are you just soaking up atmosphere?"

Suburbia connotes to many people the bourgeois mentality at its worst. In this respect, the suburbs of Dublin may be unique exceptions, for the amount of dramatic activity to be found in them is absolutely startling. Neighborhood groups doing Shaw, Shakespeare and the best of the contemporary Irish plays are to be found in almost every suburb ringing the metropolis. It is not necessary, therefore, to patronize the professional theatres to be treated to a diet of first-class dramatic fare. The quality of the acting among these amateurs is surprisingly high.

The Irish have been referred to as a nation of actors, and I am well prepared to believe it, if the acting standards of the many amateur groups I have watched around Dublin are characteristic of the country as a whole. Incidentally (and I am traveling some miles from Dublin now), I read recently that the amateur dramatic group in Newry, County Louth, a town of less than 10,000 people, presented John Webster's grisly Jacobean tragedy *The Duchess of Malfi*. Costumes and sets were designed by townspeople, and direction, production and cast were all drawn from the local area. Think of it! *The Duchess of Malfi* being performed successfully in a small Irish town! How often in the last hundred years has it been seen in New York or London, I wonder?

A note of sadness creeps into this picture, however. With all the Irish interest in books and authors, the simple fact remains that Irishmen themselves are not writing, and the Irish literary output in recent years has been pitifully small. Many reasons are advanced for this decline in creative work here: the extremely small number of Irish publishing houses, the migration of many Irish authors to England and the United States and the fear of the rigid Irish censorship of publications. My own theory is that the Irish have developed talk to such a degree of perfection that creative effort is expended almost entirely in that direction—and what marvellous talkers these people are!

One of my friends, for example, has already talked a novel at me across the table during our frequent meetings of the past five months. Yet I know, and he knows, that the novel will never see print. "Someday," he says, "I'll write it," but that someday will never come, and there are hundreds like him. The Irish critic, Vivian Mercier, has already indicated how many works of genius in Ireland never get beyond the brilliant conversation of the Dublin public house.

A further reflection of this decreased literary expression is to be found in the decline and fall of numerous Irish literary publications during the past few years. One of the latest to go was the *Irish Monthly*, edited by the Jesuits, a magazine which suspended publication in September. During the course of its long history, it had played host to the early poetic efforts of W. B. Yeats, Oscar Wilde and Aubrey DeVere. *Irish Writing*, an irregular publication which featured the best work of the younger Irish authors, has passed into new editorial hands, and its future is, to say the least, doubtful. *The Bell*, edited by Peadar O'Donnell, probably the most literate of all Dublin periodicals, manages to hold out, no one knows quite how, and reports of its forthcoming demise are to be heard every month.

So there is a problem of the vanishing Irish author. But the Irish have a remarkable capacity for bouncing back, and who knows what embryonic Joyces, O'Caseys, Synge's and Russells may be ready at any moment to break forth into print and restore Ireland to the position she held in world literature half-a-century ago?



## Pearl Harbor revisited

### ADMIRAL KIMMEL'S STORY

By Husband E. Kimmel. Regnery. 206p. \$3.75

Thirteen years after the "day that will live in infamy" in the memory of all Americans, Rear Adm. Husband E. Kimmel, the Pacific Fleet commander at the time of the Japanese attack on Pearl Harbor, has written a clear and forceful book justifying his course of action during and immediately prior to the events of Dec. 7, 1941 and accusing the Roosevelt Administration and his superiors in the Navy Department of wilfully withholding vital information from himself and the Army commander, General Short.

"Until this day," he writes,

I have kept silence on the subject of Pearl Harbor and the historical facts centered around Washington that made such a tragedy possible. . . . Now, however, I deem it my duty to speak out. What took place in Washington must be so clearly placed on public record that no group of persons in administrative power will ever dare again to invite another Pearl Harbor and then place the blame on the officers in the fleet and in the field.

These charges are not new. Charles A. Beard, for example, has made similar allegations. But they are presented here with impressive documentation. Though it is impossible for the author to conceal his bitterness against those who he feels betrayed him, he writes with obvious sincerity.

Chief among the accusations made by Admiral Kimmel is the failure of the Navy Department to transmit to him the texts of the Japanese dispatches which were intercepted, decoded and translated in Washington during the weeks (and hours) immediately prior to Dec. 7. These messages, whose existence Kimmel claims to have learned about only after considerable private investigation, are reproduced in this book. A knowledge of them "would have radically changed the estimate of the situation made by me and my staff."

The contents of the so-called "war warning" message received by both Admiral Kimmel and Lt. Gen. Walter C. Short on Nov. 27 is carefully analyzed, and the author points out that both the Roberts Commission Report (1942) and the Naval Court of Inquiry (1944) concluded that the precautions taken as a result of this dispatch were entirely reasonable. In a lengthy section of the book, Kimmel reviews the disposition of his forces

prior to Dec. 7, detailing each decision made and explaining how and why it was reached in the light of information available at the time.

From this it appears evident that, though seriously handicapped by lack of personnel and equipment, his decision to concentrate upon training at the expense of defensive vigilance (characterized by Samuel Eliot Morison as "a tragic mistake, but an honest one") was one of the most fatal in its consequences. His arguments are least persuasive when he indulges in hindsight to reconstruct his probable course of action had he known the intelligence contained in the "magic" intercepted Japanese communications and the replies of our State Department.

A reader's reaction to this hard-hitting book will obviously differ according to his personal convictions. Much of the material included is at variance with the conclusions reached by Morison in his *History of United States Naval Operations in World War II* and with material contained in Robert E. Sherwood's *Roosevelt and Hopkins*. Parts of it are angry and intemperate. To this reviewer, however, it seems hard to disagree with Morison's evaluation of Admiral Kimmel as "a conscientious, capable and hard-working officer" or with Kimmel's own claim that he was entitled to more information than he received in the months prior to Dec. 7, 1941.

On the other hand, one of the main reasons for the disastrous results at Pearl Harbor was an underestimate—by all concerned—of the enemy's capabilities. For this both Admiral Kimmel and General Short are culpable. The whole truth about Pearl Harbor will probably never be known by the average citizen, but anyone seriously interested in the subject owes it to himself to read this book.

JOHN M. CONNOLLY

### Scholar on labor movement

#### THE STRUCTURE AND GOVERNMENT OF LABOR UNIONS

By Philip Taft. Harvard. 312p. \$6

This latest study of Prof. Taft's will do nothing to lower the high esteem which leaders of labor have for him. Whether he is dealing with communism in U. S. labor, or analyzing the differences between the United Auto Workers and the United Steelworkers, or penetrating into the inner circle of union family life, labor leaders will note those insights which convince them that here, indeed, is that uncommon man—a scholar who really understands the labor movement. The

## BOOKS

fact that his understanding generally leads Prof. Taft to take the side of labor against its critics may not unnaturally have a little to do with the high opinion labor leaders reserve for him.

Take the question of communism. Some people, reading the record quickly, might be inclined to pass very severe judgments on John L. Lewis for permitting the Communists to gain such a big beachhead in the CIO, or on Philip Murray and Sidney Hillman for taking the CIO into the World Federation of Trade Unions. Prof. Taft is not uncritical of these gentlemen; but on the other hand he does not permit occasional detours to blind him to the large ideological highway down which U. S. labor has mainly traveled. That highway has been non-Marxist and non-Socialist. Far from stigmatizing the unions on this score, Prof. Taft calls them "the most effective guarantee against Communist infiltration into American labor." The success of Communists in the unions which arose after 1930 he attributes not so much to errors of labor leadership as "to the policies of industry which have refused to allow unions to function and for many years denied their workers a voice in affairs of vital importance to them."

The professor is equally prepared to defend unions against a series of charges ranging from excessive dues and initiation fees, through swollen salaries and lush expense accounts, to undemocratic procedures and dictatorial control. This section of the book (chapters 2, 3 and 4) is a significant, and largely new, contribution to an understanding of the inner life of American trade unions.

The conclusions are so generally favorable to unions and to union leadership that Sumner Slichter, in his Foreword to the book, is led to express a mild dissent. What Westbrook Pegler would say, if by some happy chance this book should ever fall into his hands, one can only leave to the imagination of the reader. Perhaps a wider sampling would reveal a less favorable picture, but chances are that the vast majority of dues-paying members would agree that the author has not overstated the case for the moral soundness of American unionism.

The chapters on particular unions—the unlicensed seafaring unions, the Auto Workers, Steelworkers and the



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Teamsters—all add something to an understanding of the American labor movement. However, Prof. Taft credits Dave Beck with more power than he seems to possess, and some will doubt the prediction that over the next several years we shall see in the Teamsters “a lessening of the power of the local unions and joint councils.” Developments in the recent New York trucking strike suggest different conclusions.

It is a pity that such an excellent book was not more carefully edited. One does not expect to find in a Wertheim Fellowship publication numerous mistakes in punctuation, much less an occasional lapse in grammar.

BENJAMIN L. MASSE

### Two scholarly gems

#### BIBLIOGRAPHY OF MEDIEVAL DRAMA

By Carl J. Stratman, C.S.V. U. of California Press. 387p. \$5

This book and the one immediately following are of a kind that generally does not find review space in AMERICA, for the simple reason that such books are addressed to very specialized audiences. Each book, however, is so excellent in its field that it deserves attention, if for no other reason than to praise the patient and superb scholarship that has gone into its making—scholarship of a type we more often attribute to foreign than to American researchers. Each of these books represents American Catholic scholarship fully worthy of the grand tradition.

Fr. Stratman took up the arduous task of covering in one volume the whole sweep of medieval drama, “beginning with the earliest liturgical forms and continuing through the mystery and miracle plays to the moralities and interludes.” Here one can find “not only the general critical studies that have appeared in book and periodical form, but the individual plays by edition and the critical studies of each play.” The vast amount of work entailed may be judged from the lists of libraries and periodicals before Chapter I, and the thoroughness of the work is revealed by references even to some 250 book reviews of major works that “have caused some controversy.”

It really is impossible to review a bibliography, especially such a staggering one; all I can say is that every single item which I thought to look up is here, covered with most comprehensive diligence (in the Latin sense: “loving care”). Well may Dr. John Webster Spargo of Northwestern University say in his Foreword: “I pre-

dict . . . that this bibliography will become standard and remain so for many years.”

Teachers and devotees of the medieval drama will be profoundly grateful for this self-effacing scholarship that asks no other reward than that it help other scholars do their job better.

HAROLD C. GARDINER

#### THE ACTS OF THE PAGAN MARTYRS: *Acta Alexandrinorum*

Edited with Commentary by Herbert A. Musurillo, S.J. Oxford. 299p. \$5.60

The *Acta Alexandrinorum*, as critically edited by Fr. Musurillo, comprise twenty-one fragments of semi-literary documents stemming mostly from the first two Christian centuries. They recount in dramatic or “protocol” form various encounters between prominent Alexandrian patriots and Roman emperors, ending often in torture or execution.

Fr. Musurillo submits that these pieces are not the work of a single author; that their immediate origin is not attributable to Cynic or Stoic-Cynic inspiration; that a good number, if not all, emanated from the gymnasiarch class at Alexandria, in close association with the Hellenic clubs and perhaps the council of elders. He further maintains that the tendentious character of the Acts is primarily anti-Roman and only dubiously anti-Semitic; that the violently anti-Roman faction was responsible for the more vicious pieces, while politically conservative elements promoted the less offensive; that one of the principal political grievances behind the Acts was Rome's persistent refusal to grant the Alexandrians a *Boule* (legislative council).

Between these pagan *Acta* and the more familiar Christian martyr-acts there are obvious resemblances; but these, to Fr. Musurillo's mind, are mostly external. The similarities are the effect of similar stimuli operating on somewhat similar environments; there is no need to postulate dependence.

The subject under discussion is undeniably limited in appeal. It is equally undeniable that Fr. Musurillo has produced one of the most remarkable monuments of scholarship in contemporary classical studies. He has edited the texts with rare critical acumen. In his commentary and appendices he moves through a maze of often conflicting evidence with masterful sureness, until he emerges with a synthesis as logical as it is attractive, the more compelling for its gracious restraint.

WALTER J. BURGHARDT

#### SIR WALTER SCOTT: His Life and Personality

By Hesketh Pearson. Harper. 295p. \$4

Hesketh Pearson's *Sir Walter Scott* represents a Whig mind sitting in judgment on a Tory imagination, and the resultant verdict is as good and fair book as a very honest Whig is likely to write about one of the two greatest Tories in English letters. (Samuel Johnson is, of course, the other.)

Though Mr. Pearson is actually more at home chronicling the ways of wits like Wilde and Shaw than the doings of humorists like Scott and Dickens, his revelation of the day side of Scott's massive personality is better than satisfactory. He brings out, with a shrewd sense of balance, the Scots giant's tremendous and heroic humanity, his generosity, his rich vein of masculine humor. Without muffling commentary, he lets us watch Sir Walter dree his hard weird like the good Viking skald he was, and then make a Christian end, murmuring, on his death bed, odd snatches from Job, the Psalms, the *Stabat Mater* and the *Dies Irae*.

A failure to assess at its true value the complementary night side of Scott's personality, plus an accompanying exiguity in the department of literary criticism, are the greatest limitations in otherwise admirable biography. For Scott is, throughout his life and his books, a constant counterpoint of realism and romance.

If, with the possible exception of Trollope, he is the sanest of English novelists, at the same time his opulently Shakespearean imagination never permits him to be too coldly rational. His sensible mind also housed a half-cracked carline wife, spacing fortunes on the roads. He always ate his honest porridge by the fitful fox-fire light of an imagination as phosphorescent as Madge Wildfire's and as weirdly clairvoyant as Meg Merrilies'. While, as Clerk of the Session, he sat writing in an Edinburgh Lowland court, in his own Highland mind he was simultaneously colloquing with the Queen of Elfland.

Though Scott lacks the consistent intensity of Dickens, Wilkie Collins was probably not too far off the mark when he called him the “Prince, the King, the Emperor, the God Almighty of novelists.” It is true that one grows tired of his narrative machines; but there is invariably a god in them. His technical clumsiness disqualifies him from membership in Dr. Leavis' too-exclusive club of the “great tradi-

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tion"; his careless creative prodigality more than qualifies him for membership in a far greater tradition than that represented by Leavis' meager-blooded list.

One of the reasons why a long-overdue Scott revival continues to miss fire is, undoubtedly, the fact that school reading lists tend to represent him at his mustiest. The ice-cream-mold chivalry of *The Talisman*, for example, melts even in an artificially refrigerated Hollywood studio. Not so the great historical portraits of James I and Claverhouse. Not so the great inventor characters of Nicol Jarvie, Jeanie Deans and Dugald Galgetty. Not so the Homeric view of man as fallen king that stirs in the speech of *The Antiquary's* blind beggar, Edie Ochiltree.

Trevelyan, Grierson, Hazlitt and Sigrid Undset are all at one in considering Scott's true magnitude to lie in his serene capacity for reconciling all the diversities of humanity and history. But it was the Reverend Sydney Smith—another of Mr. Pearson's biographical specialties, incidentally—who long ago put his finger on the fact which will one day bring the common reader back to the great Wizard of the North. Scott's novels, he said, are "holidays for the whole kingdom." Reading is become school-work nowadays. We could do with a few holidays in the kingdom of letters.

CHARLES A. BRADY

## MARXISM

By Alfred G. Meyer. Harvard. 181p. \$3.50

Of all the hiatuses in our knowledge of social thought, none gapes more widely than that labelled Marxism. Picking those ideas of Marx which appear to him most significant, Mr. Meyer attempts to fill the lacuna by presenting "an over-all sketch of Marxist thought." *Marxism* takes, in effect, the form of prolegomena to the study of Communist thought.

In Part I, the author analyzes Marxism's personality, as it were, into three psychological strands: an attitude of radical criticism, a confident belief in progress and a self-imposed standard of scientific accuracy. In Part II, he develops a critique of Marxist thought, focusing on some of the weaknesses and inconsistencies, paradoxes and impossibilities of the union of the theory and practice of communism.

It is a pity that Mr. Meyer treats Marx too much as a utopian social scientist and not enough as the author of dialectical materialism, a philos-

ophy based upon hatred of the bourgeoisie and a denial of God. *Marxism* is thus less penetrating than it need have been, because Meyer does not realize that Marx was an atheist before he was a Communist.

By contending that communism must separate man from his God and by rejecting personal ownership of productive property, Marx urges man to free himself from alien attachments and return himself to himself. Man having thus lost his God and having ceased to be a thing of personal value, it is easy for Marx to show that man's value is in the class or in the collectivity to which he belongs.

Save for such unfortunate statements as "to show that God does not exist is as hopeless a venture as proving that he does exist" (p. 72), *Marxism* is well-written and will serve as a useful *vade mecum* for the general reader. GEZA B. GROSSCHMID

## THE STORY OF NURSING

By Bertha S. Dodge. Little, Brown. 237p. \$3

Every year one out of ten Americans lands in a hospital; so many of us have more than a passing acquaintance with nurses. Only the most persistent patient, however, learns much about the life behind the crisp cap and bright smile. Bertha Dodge lets you in on it all in this book, which is as crisp and bright as the nurses she writes about.

It was only after Florence Nightingale caught the imagination of the world that modern training of nurses began. In the United States the first practical steps were taken by 24-year-old Susan Dimock, who returned to Boston in 1871 with a medical degree from the University of Zurich and became founder and director of the first real training school for nurses in the country. The first graduate of Dr. Dimock's school was Linda Richards, now often referred to as "America's first trained nurse."

Catholic readers will be surprised to find next to nothing about Catholic sisters in a book that bears the broad title, *The Story of Nursing*. In the New World, the story of nursing begins in 1524 with the opening of a hospital in Mexico City staffed by sisters of Spanish descent. In 1659 Judith de Brésolles and the Sisters of St. Joseph came from France to Montreal to run the famous Hotel Dieu, established some twenty years earlier by Jeanne Mance.

When Florence Nightingale set out for the Crimea in 1854, she had ten Catholic nuns with her. (For edito-

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# No Longer Two


A Commentary on the  
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of Pius XI

By Walter J. Handren, S.J. The encyclical on marriage officially known as *Casti Connubii*, was issued by Pope Pius XI in 1930. It has enjoyed a wide acceptance but until now, no full-length commentary or elaboration has ever appeared. Father Handren's commentary is complete, illuminating and very practical. Each chapter presents the text of the encyclical, then the commentary and a series of "thought-provokers," questions and material suitable for study club discussions. *No Longer Two* is an ideal work for either textbook use in marriage courses or for personal reading.

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rial comment on the centenary of this event, see p. 144 of this issue.) During the American Civil War, the nurses who earned themselves the title of "Angels of the Battlefield" were none other than the Sisters of Charity, Sisters of the Holy Cross, Sisters of Mercy, Sisters of St. Joseph, the Ursuline Nuns and members of several other sisterhoods.

While these sisters were well-organized and trained to perform their duties with efficiency, we do not mean to say that they had anticipated Lister or Pasteur, or had anything like the scientific training nurses and nursing sisters receive today. Yet, for the record, it is good to recall the words of President Lincoln about the sisters in the Civil War:

Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic sisters were among the most efficient. I never knew whence they came or what was the name of their order . . . these modest sisters going on their errands of mercy among the suffering and the dying. . . . As they went from cot to cot distributing the medicines prescribed, administering the cooling, refreshing, strengthening draughts as directed, they were veritable angels of mercy.

This book about nurses and nursing is ideal for young girls thinking of entering the profession. The author, who has had experience teaching in a nursing school, gives something of the history of American nursing in a series of sturdy vignettes of the Civil War nurses, Dorothea Dix, Clara Barton, Mary Ann Bickerdyke and Kate Cumming. Then follows the story of the Red Cross and the Army Nurse Corps in two world wars. The final chapters of the book give a lively account of the training of the student nurse in the lecture halls, medical wards, operating rooms and clinics.

Even if you're not thinking about being a nurse, you can read this book. It will make your next trip to the hospital more enjoyable.

GORDON GEORGE

#### HUNGARIAN PREMIER

By Nicholas Kállay. Columbia U. 518p. \$6

"A personal account of a nation's struggle in the Second World War" is the phrase with which the author introduces his book. It is certainly an understatement, for the book recounts far more than that. It is the tragic story of a small country's desperate struggle between the claws of two hostile world powers.

Nicholas Kállay became Prime Minister of Hungary in 1942. His friends and enemies alike were aware of his staunch opposition to the Nazis. Joseph Goebbels, Germany's Minister of Propaganda, had the following to say about Kállay in his famous diary:

April 1, 1942. The new Premier, Kállay, has long been known as an anti-German . . . Thank God we have never had any illusions about Hungary, so that now we are undergoing no disillusionment.

September 23, 1943. As for the possibilities of treachery among the other satellites, Horthy would be glad to jump out, but the Führer has taken the needful precautions [that is, by playing the Rumanians off against Hungary]. Kállay, his Premier, is a real swine. But he doesn't betray himself; he is too cautious to show his hand.

The book abounds in dramatic moments. As newly appointed Premier of Hungary, Kállay tried from the very first to establish contact with British and American diplomatic and military circles in order to bring his country

over to the side of the Allies. He scored some success in his clandestine negotiations with U. S. diplomats in Switzerland. The British agent in Istanbul, however, was a Hungarian journalist, George Páloczy-Horváth, who turned out to be working for the Soviets. I quote from the book:

I accordingly asked our partners in Istanbul, via our transmitter—and this time the message went expressly in my own name—what guarantee the British and American governments would give if we carried out their proposals under instruction and jumped out, incurring all the consequences. We made only one condition: that we should not be exclusively occupied by Russian troops, but that British and American troops should join in the occupation . . . and that we should be given express assurance that we should not come into the Russian sphere of influence. The person on the receiving end in Istanbul—Páloczy-Horváth—immediately replied: "I can assure you that you will get no reply."

The Allied radio transmitting stations kept calling on Kállay to surrender. Kállay had no other wish than to surrender, but to whom? Hungary's frontiers were surrounded by the German army to a depth of 1,000 miles.

Mr. Kállay's book leaves no doubt that the Hungarian people were awaiting their liberation by the Allied armies during the war as fervently as they now await it. It had been Kállay's plan to bring the Hungarian army over to the side of the Allies as soon as they arrived. This was frustrated by Hitler's invasion on March 19, 1944.

Up to that day Hungary had offered asylum to all refugees from countries occupied by Hitler. They received assistance from the state, were issued working permits, and Jewish refugees even got faked certificates of baptism. The Kállay Government gave full support to Msgr. Béla Varga in this project. Msgr. Varga had saved the lives of numerous refugees—among them many Poles and escaped French—by hiding them in his parish at Balatonboglár. He even set up elementary and high schools for the education of refugee Polish children.

After the Nazi invasion, Kállay sought asylum at the Turkish Legation in Budapest. He hid out there until November, 1944. When Nazi pressure proved to be too great a strain on German-Turkish diplomatic relations, Kállay voluntarily surrendered, and was imprisoned and later deported to the concentration camp at Dachau in Germany.

Nicholas Kállay now lives in New York and is a member of the executive

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committee of the Hungarian National Council. He continues to cooperate with Msgr. Béla Varga, the president of the committee, as in the days when the two solved many a difficult problem, and saved the lives of many persecuted people. BELA FABIAN

#### THE CHICAGO RENAISSANCE IN AMERICAN LETTERS: A Critical History

By Bernard Duffy. Michigan State College. 285p. \$6.50

Here presented is a somewhat academically written account of literary activity in the nation's second city between the middle 1880's and the middle 1920's. Drawing as it does not only upon published books but upon unpublished material, largely collections held by the Newberry and University of Chicago libraries, it would seem to be the definitive literary and cultural history of that period of Chicago's glory.

Though the general reading public and even the students who fill the present seminars in American Literature are largely unaware of it, Chicago was, not too long ago, the literary capital of America. It was, to be sure, a brawling, roistering capital and its tone was compounded of journalism, semi-literacy and sheer exhibitionism, with only a minor infusion of genius. It all seems very remote now, but it was a phenomenon which literary historians cannot disregard.

Of the major figures who came out of the period, Edgar Lee Masters and Vachel Lindsay have suffered almost total oblivion, and Sherwood Anderson is on the fringe of eclipse. Carl Sandburg alone holds his position, but on the strength of his Lincoln biography rather than for the poetry which first won him acclaim. Of the magazines which the Chicago renaissance spawned—*Poetry*, *Dial*, *Chap-Book*, *Little Review*, *Friday Review*, *Literary Times* and several others—only *Poetry* remains active today.

The intervening influence of T. S. Eliot and of the Southern writers (the latter embracing such diversely influential approaches to fiction as those of William Faulkner and Katherine Anne Porter, but also the whole of the new critical movement) has dimmed the glory of the Chicago ascendancy. In retrospect the *gaucherie* and bump-tiousness of the Chicago writers stand out, but their defects quite as much as their virtues probably attest their significance in literary history. They were the voices of Middle America, and it is this reflection of their regionalism rather than their slight con-

tacts with European sophistication that gave their often strident trumpets such timbre as they possessed.

Literature is Antaeus-like in its need to renew itself by its contacts with the earth. Who would deny that the inspiration which sent business executives, society dowagers, day-laborers, newspaper reporters and a host of others headlong into the literary wars was without authenticity? Urania was not the patron of the Chicagoans, but there are humbler muses whose service is not without merit.

MICHAEL F. MOLONEY

#### HOME AGAIN

By James Edmiston. Doubleday. 316p. \$4

America has much to be proud of, as we all know. Some of us know, too, that America has a few things to be ashamed of, though rather remarkably few, as nations go.

Unfortunately there is a sizeable pack of Americans who think that the United States has done—and can do—no wrong. These individuals somehow confuse patriotism with a smug belief in American infallibility. Actually, self-examination is one of the best safeguards we have for democracy's health. James Edmiston uses the interesting device of a documentary novel to remind us of one of the most disgraceful episodes in our history, the forced evacuation of Japanese-American families from the West Coast during World War II.

It is commonly said that only the stresses of war and the wave of panic which swept large segments of our West Coast population caused such a frightening destruction of civil liberties. This "novel" will refresh those who forget that the Second Act was (to this reviewer's mind, certainly) the more shocking.

After the war, when the Issei and Nisei had proved themselves overwhelmingly loyal, they were met upon their return to California, in many cases, with the same bigotry, hatred and violence with which they were sent into undeserved exile in 1942. When bigotry leaped into the war saddle, its arch-crony greed rode alongside. They still rode in 1946, and they always ride together.

The story of the semi-fictional Mio family making the soil bloom in Sunnyside could be the story of any Japanese-American family. The older generation came as poor peasants to work as "gandy dancers" on a Nevada railroad. Despite the socio-legal discrimination by a white population fed the "yellow peril" by the press, they

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were able to save money, clear land and raise chrysanthemums. Then came the war, and their lives were dislocated; the family was broken, their property was stolen or ruined by greedy neighbors or squatters.

The Mios, like all such families, endured the humiliations and the bigotry, taking it somewhat as a penance. To them, it was just one more sacrifice to make for their new country. Perhaps the most amazing thing about the whole deplorable affair was the lack of bitterness on the part of the wronged. Like the Mios, the real-life Nisei and their parents returned to pick up the pieces, to start to work again, willing to forget the past.

As this book shows, they were at first met with the old hostility (its kernel still greed), but gradually they saw a turning of the tide as, collectively, Americans began to examine their consciences. Then came the great political and legal victories which justified their faith in our ideals and institutions.

Whatever its literary merit, this book—not quite history and not quite fiction—is an important and valuable work. It would be a very good idea if it were made required reading in our colleges' courses in American social history and institutions.

*Home Again* will have a powerful, moving effect on its readers, particularly those of us who were upon the scene at the time. It should remind everyone how truly "the price of liberty is eternal vigilance" in its fullest sense.

RICHARD H. DILLON

#### THE WOMAN WITHIN

By Ellen Glasgow. Harcourt, Brace. 307p. \$5

Ellen Glasgow prided herself upon her ironic approach to life. Irony can

be defined as the tension interrelating the apparent and the real: Miss Glasgow's autobiography, published now nine years after her death, represents her real self set against the self mirrored in the hearts of those who knew her, as well as in her novels. A deeper irony arises from the portrait revealed in this book of the self which even Miss Glasgow did not know. Yet admiration for the integrity with which the author's interior world has been reconstructed and gratitude for the pleasure brought to the reader by its vivid sense-impressions forbid any harsh appraisal of this unrealized third self.

Part One, "The Child and the World," shows a sensitive girl already embittered by the cold, hostile attitude toward her father which she maintained throughout his lifetime, an attitude in contrast to her lyrical devotion to her mother. One cannot help feeling that some of the affection she then and later gave her various dogs might well have been directed toward her father.

All of us frequently tend to find and blame our own weaknesses in others; thus Miss Glasgow, aloof and unresponsive in the family circle, reproves her older sisters for a lack of warmth and sympathy toward her; living in luxury, she criticizes her fiancé, Harold S., for his armchair pity for the poor while he was serving in Europe during the war.

Suffering does not arouse in her compassion, but rather rebellion and self-pity. Her attitude toward her deafness is but one example of this self-pity, which, strangely enough, her avowed gift of laughter did not dispel. Pain is to her the greatest problem, and resignation no answer. Like Housman and Hardy, while very young she read intensively in science and philosophy, strengthening her tendency to

a pessimism which she herself describes as a neurosis. Longing for religion, she grew to hold a view of God and His universe which was at bottom a sentimental one. Ellen Glasgow the romantic rejects the uncompromising reality of the Crucifixion. One wonders how she regarded—or if she were aware of—the piercing devotion to the Passion that wounded the flesh of Saint Francis, whose gentleness so drew her.

Little attention is devoted specifically to her novels, treated in the earlier *A Certain Measure*. The focus throughout is rather on the spiritual progress of the "woman within" the novelist. Her recorded meetings with Hardy, James, Galsworthy, Conrad, make memorable reading. One closes the book regretful that Miss Glasgow did not, like Dante, seek the peace she so much needed in its only source, the will of God.

SISTER M. BERNETTA QUINN

#### THE PSALMS IN RHYTHMIC PROSE

Translated by James A. Kleist, S.J., and Thomas J. Lynam, S.J. Bruce. 236p. \$4

Only a few months separate this publication of *The Psalms* from the Kleist-Lilly *New Testament*, which a leading Catholic biblical scholar has called "easily the best existing translation in English by Catholics."

In the present attractive volume we find the same vigorous, modern prose, whose rhythm is controlled by a predominantly iambic stress. While not an extremely literal translation, it is nevertheless faithful to the original in both thought and literary structure. Best of all, the Kleist-Lynam translation has kept intact the essential characteristic of Hebrew poetry—the parallelism of balancing clauses. Here is a sample:

My trust is in the Lord;  
my soul trusts in his word.  
My soul awaits the Lord  
more eagerly than watchman  
waits for dawn (Ps. 129:5,6).

The basis of the work is the authorized Latin version of the Pontifical Biblical Institute, whose board of six scholars produced this text at the request of Pius XII. Introductory summaries and, where advisable, the short exegetical notes accompanying the Pontifical Latin version, have also been translated. The Kleist-Lynam work rests, therefore, on a solid, scientific foundation, and the layman who uses it for devotional purposes comes closer than he would in any other modern version to the official prayer of the Church in the Divine Office.

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NETTA QUINN

## MYTHIC PROSE

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The Psalter is the most unbookish of books; it breathes action, urgency. A faithful translation will catch that spontaneity and clothe it in a language which is clear and idiomatic without being hackneyed and banal. Judged by this standard, the present work is a distinguished contribution to the happily multiplying English versions of the Old Testament. It should appeal to seminarians, liturgists, religious women, study club members, in fact to anyone who wants to hear the ancient songs of praise sung to a new lyre.

FREDERICK L. MORIARTY

## MARIA DE GUADALUPE

By Kenneth R. Campbell. Pageant Press. 207p. \$3

The familiar legend of Juan Diego and the Lady of the roses is retold with an abundance of fictionalized detail by a chaplain's assistant in the U. S. Navy, who writes with a sympathetic understanding of the Mexican-Indian peasant character. The style is plain and the telling labored to the point of stolidity; dangling incidents are interpolated for no apparent reason except local color. Yet in spite of this technical awkwardness, the 16th-century story takes on new life from the author's sincerity in the telling. It has a certain immediacy that almost tricks the reader into wondering how it is going to come out.

This is probably due to the fact that both character and scene have dimensions. Fray Juan de Zumarraga is not just the Bishop of Mexico, flat, cold and historically remote; he is a human being with a conscience, considerably troubled by an illiterate Indian villager's account of the apparition of the Queen of Heaven on the Hill of Tepeyac.

As to Juan Diego, you see him for what he is, a truly humble, poor man, rooted in faith. For making this humility and this faith not only credible but essential, so that the humility and faith are the man, and a man who could think and feel and act in no other way than he does, Mr. Campbell deserves the thanks of a skeptical age.

Present-day guides at the shrine of Our Lady of Guadalupe, who make a cut-and-dried business of showing the famous cloak on which she imprinted her image more than 300 years ago, might find new reverence and fervor to communicate to hurried visitors if they refreshed themselves with this outsider's view of the truth and beauty in the traditions surrounding Mexico's dominant devotion.

MARJORIE HOLLIGAN

## THE WORD

And as he sowed, there were some grains that fell beside the path. . . . And others fell on the rocks. . . . And some fell among briars. . . . (Luke 8:5-7; Gospel for Sexagesima Sunday).

The parable of The Sower, which ends with one of Christ's most surprising exclamations—*So saying, He cried aloud, Listen, you that have ears to hear with*—needs no particular exposi-

tion, for our beloved Lord Himself at once supplied His disciples with a detailed exegesis of His allegory. It only remains for us to spell out the clear moral of the story, briefly. There is nothing wrong with the sower, there is nothing wrong with the seed; the trouble lies literally in the ground. Even God's supreme revelation of Himself through His own Incarnate Son must ultimately depend, for its effect, on the mortal recipient of that revelation.

Our Saviour in His story describes four categories among those to whom God's Word, in both sacred senses, is offered. In three of the four instances the gift of God is either declined or diminished and so finally lost through faulty receptivity. A notably poor average of success, one might say, considering the critical nature of the gift and the exalted identity of the Giver. The anecdote is, perhaps, one of our Lord's less comforting expositions.

Still, the parable of the only moderately successful sower is by no means unique among our Saviour's pronouncements. On so many occasions and in so many ways Christ warns us that the kingdom on earth which He came to found and of which He constantly spoke would prove a far from perfect establishment. Our Lord speaks bluntly of scandals in this kingdom (*It must needs be that such hurt should come*), of lamentable failures (*Before the cock crows, thou wilt thrice disown Me*), of the infection of error (*Many false prophets will arise, and many will be deceived by them*). The net is let down into the sea, and brings up fish both good and bad. The wedding feast has, indeed, its full tale of guests, but among them are counted *rogues and honest men together*. One guest is admitted to the banquet,

JOHN M. CONNOLE, on the staff of the *New York Times Book Review*, served in the Navy during the war.

REV. WALTER J. BURCHARDT, S.J., is professor of patrology and archeology at Woodstock College, Woodstock, Md.

CHARLES A. BRADY is head of the English Department at Canisius College, Buffalo, N. Y.

GEZA B. GROSSCHMID is a member of the Institute on Communism, Duquesne University, Pittsburgh.

MICHAEL F. MOLONEY is on the English faculty at Marquette University, Milwaukee.

RICHARD H. DILLON is on the reviewing staff of the *San Francisco Chronicle*.

SISTER M. BERNETTA QUINN, O.L.F., is head of the English Department at the College of St. Teresa, Winona, Michigan.

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only to be shortly heaved out into the darkness.

We surely do not dare to suggest that Christ our Lord is cheerful about the highly imperfect reception given to His loving plan for men's eternal happiness, nor would it be accurate to say that He is resigned to the indifferent success of His sublime redemptive endeavor. Nevertheless, neither our Saviour nor His beloved Father nor their inspiring Holy Spirit will force a way into any human heart. The supreme Lord of all possesses an ultimate dignity. He knocks, but the door must be opened to Him, as well as the other way around. He speaks, but the other must heed and hear Him—as Christ here explicitly declares. The Divine Majesty scorns to compel a quaking capitulation; He asks an answering love.

Such a system (if we may so lightly speak) is bound to meet with varying success. In spite of all appearances, human beings are finally reluctant about giving the best they have, which is love, because such giving is apt to have an expensive price-tag attached to it. It is certain that not a few who respond to God's mighty love with considerably less than a one-hundred-percent reciprocation feel that they are doing tolerably well both for God and for themselves. After all, there are so many demands on a man nowadays.

Yet the closing words of this Gospel possess an undeniable appeal, do they not? *And the grain that fell in good soil stands for those who hear the word, and hold by it with a noble and generous heart, and endure, and yield a harvest.* Let us not lose heart. One can at least try, with the abundant grace that Christ has won for us, to become ever richer and more rewarding soil for that good Farmer and Father, God.

VINCENT P. MCCORRY, S.J.

## THEATRE

**THE TIME OF YOUR LIFE.** In Nick's Pacific Street Saloon, Restaurant and Entertainment Palace, a quiet, rather mysterious man, with the manners of a gentleman, sits sipping champagne and playing god. He doesn't play God, for he is a modest man with a closer resemblance to one of the household or village deities mentioned in Chesterton's *Everlasting Man*. While he sits there, a procession of eccentric and socially rejected characters drift into the saloon, and for some he performs minor miracles.

Nick's place is near the waterfront in San Francisco, and the roccoco characters who come in for beer and gossip include a pin-ball enthusiast, a hooper looking for a job, a philosophical longshoreman, a policeman who hates his work and a teller of tall stories who was once in love with a midget who weighed 39 pounds.

They air their dreams and gripes in a chaos resembling the larger chaos of life without faith. The gentleman sipping champagne, observing them entering and leaving, discerns beauty in ugliness, dignity in tramps and virtue in streetwalkers. Although tipsy around the clock, he is the sober central figure in a tapestry of crazy contours and colors.

Watson Barratt has designed a persuasively dingy duplicate of Nick's place for the revival of William Saroyan's fantasy, presented at City Center Theatre by Jean Darylmp. Sanford Meisner directed the production with sensitive feeling for fantasy with frequent intrusions of realism.

Franchot Tone, starred as the man who sips champagne and dispenses charity in advice and monetary help when really needed, heads a blue-ribbon cast that includes Myron McCormick, John Carradine, John Randolph, Betty Bartley and Lonny Chapman. Mr. Tone, most recently seen as the frenetic psychiatrist in *Oh Men! Oh Women!* is offered a larger role to handle in his present assignment and makes the best of his opportunity.

Mr. McCormick, as always, is convincingly salty in a salty role. Mr. Carradine is an eloquent teller of tall stories, Paula Laurence is properly snooty as a society woman on a slumming tour looking down her nose, and Betty Bartley is appealing as a prostitute who would rather be a housewife.

Society note. Gloria Vanderbilt has a speaking role in the production.

**THE GRAND PRIZE.** There was no dancing in the streets after the first-night performance of the comedy presented by Shepard Traube at the Plymouth. June Lockhart's portrayal of a smart husband-hunter may have sparked nostalgic reflections, however, in the older members of the audience who remember the horse-and-buggy years, when enthusiastic swains, from eighteen to eighty, expressed their appreciation of a radiant performance by unhitching the horses and manually hauling the actress' barouche to the marquee of her hotel.

Ronald Alexander, whose *Time Out for Ginger* was an hilarious hit a couple of seasons back, should be grateful to Miss Lockhart and her associate performers, whose efforts

may give him two hits in succession. *The Grand Prize* is not as original in concept or as unified in structure as the earlier comedy, and needs the help of actors with a lot of know-how.

On the negative side, the play suffers because the author was slow in making up his mind. After starting to write a satire on TV giveaway programs, he suddenly reverses his field and writes a straight girl-catches-boy love story. An audience keyed up for satire could not reverse its mood as quickly without the help of Miss Lockhart, John Newland, Betsy Palmer, Tom Poston and Nancy Wickwire.

Pat Campbell designed the set, and the tempo of the performance was directed by the producer, who may have a hit on his hands.

THEOPHILUS LEWIS

## FILMS

**BAD DAY AT BLACK ROCK.** Dore Schary, erstwhile screen writer and now MGM studio chief, occasionally steals time from his executive duties to "personally produce" a film. The latest movie for which he functioned as a working producer is somewhat reminiscent of *Crossfire*, a precedent-setting melodrama which he made under similar circumstances eight years ago while head of another studio.

Owing to MGM's understandable reluctance to have the plot of the present movie divulged, I won't press the parallel further. The important thing in any case is that *Bad Day at Black Rock* is a highly satisfactory demonstration of moviemaking in its own right.

It begins as the Santa Fe Chief pulls to a grinding stop, for the first time in its history, at an unappetizing hamlet in Arizona. A lone stranger (Spencer Tracy) with a crippled arm and wearing a black suit, alights. Even before he attempts to register at what passes locally for a hotel, it is apparent that his arrival is viewed with disfavor and even consternation.

The chilly initial reception rapidly takes on ominous overtones, until finally it becomes clear that most of the dozen or so inhabitants, under the leadership of a neighboring cattle rancher (Robert Ryan), are determined, for reasons that the stranger may or may not be aware of, that he shall not leave town alive. Furthermore, it seems that the few well-disposed or neutral citizens—sheriff Dean Jagger, veterinarian-undertaker Wal-

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PHILUS LEWIS

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This appalling state of affairs, vir-  
tually unthinkable for contemporary  
America, proves to have, by melo-  
dramatic standards, a quite plausible  
explanation. What is more to the  
point, the tale unfolds with a crisp,  
matter-of-fact and very persuasive air  
of realism, only occasionally punctu-  
ated by moments of overt violence,  
which are the more effective for be-  
ing used sparingly.

The dialog is lean and pungent,  
the performances first-rate (Tracy's,  
as a man who, physical disability not-  
withstanding, conducts himself with  
awesome shrewdness and versatility in  
a tight corner, is particularly ingrat-  
ing). And the sunbaked scenery and  
personnel have been lined up in front  
of the color and CinemaScope lens by  
director John Sturges with a nice feel-  
ing for vitality as well as artistry of  
composition. All in all, the film vir-  
tually assures *adults* of an evening  
spent on the edge of their seats.

UNCHAINED is an intelligent, mov-  
ing semi-documentary film about the  
regenerative influence of humane  
prison conditions. It was written, pro-  
duced and directed by off-beat, in-  
dependent producer Hal Bartlett and  
was actually made at Chino, Califor-  
nia's experimental prison-without-bars.

The story is the rather obvious  
and oversimplified one about the re-  
bellious, escape-minded convict (El-  
roy Hirsch) who finally awakens, al-  
most too late, to the sense of personal  
responsibility which the unvalled  
prison is designed to instill. Neverthe-  
less, for *adults* the film is an impres-  
sive demonstration that, in the words  
of Chino's warden, Kenyon Scudder  
(played by Chester Morris), "prison-  
ers are people" and that their most  
fundamental need is a sense of human  
dignity. (Warner)

WOMEN'S PRISON is a lurid, old-  
fashioned melodrama about a tho-  
roughly unenlightened prison for fe-  
males. It may possibly purport to have  
sociological value as an exposé. How-  
ever, its main "heavy" (Ida Lupino),  
a neurotic, venal and sadistic warden  
who finally, with heavyhanded irony,  
ges crazy in the prison's padded cell,  
can hardly be taken as representative  
of any significant facet of our penal  
system's shortcomings. The story and  
the case histories of the inmates  
(played, in a shocking waste of tal-  
ent, by such stalwarts as Jan Sterling,  
Phyllis Thaxter and Audrey Totter)  
are chiefly notable for violence and  
for a socially irresponsible point of  
view. (Columbia)

MOIRA WALSH

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## CORRESPONDENCE

### Roadblocks for refugees

EDITOR: The Refugee Relief Act of 1953 bears all the earmarks of a law designed to achieve the opposite effect, that is, to keep the poor refugees off our shores.

It has been bogged down, not only by its requirement of individual work and living-quarters assurances, but even more so by the necessity on the part of the sponsor of advancing the full ocean and inland transportation fare. I was able, under the old act, to bring some 35 DP's to this country. Under the new law I can no longer afford it.

Merely as a favor to one of my former DP's, I agreed to sponsor one family last May. Having cleared my assurance of work and housing with the local employment office, I filed my application, together with a check for over \$1,100—for transportation. Supposing the man should prove unsatisfactory for the job when he finally arrives. Who will reimburse the sponsor? To say nothing of the inconvenience of keeping the job open until the refugee at last arrives.

Unless our immigration laws are amended, the homeless are fated to remain homeless for a long time.

(REV.) ULRIC J. PROELLER

Blumenfeld, P. O. Orrin, N. Dak.

*(The Refugee Relief Act does require guarantees by individual sponsors of living quarters and jobs. The transportation costs need not necessarily fall upon the sponsor himself. Through voluntary agencies, loans are available to refugees who cannot pay their own transportation or whose sponsors are unable to pay it for them. Ed.)*

### Critic's critic

EDITOR: I greet my weekly copy of AMERICA with much joy and eagerness—and was therefore doubly disappointed with Theophilus Lewis' review of *The Saint of Bleeker Street* (1/22).

Doesn't it seem odd to say: "It is not the type of story in which no character violates the Ten Commandments." *The Saint* was meant as drama, a work of art—a mirror of the world. We live here, wheat and tares together, now as surely as in our Lord's times. This seems to me to be essential to drama on stage—as surely as it was necessary to the "drama" of our Lord's life.

Mr. Lewis made no mention of Mr.

Menotti's rich score. The critics of the secular press have amply praised it, and discussed the Puccini influence which is now so apparent. But I had so hoped that a Catholic critic would recognize the superb handling of especially the first and last scenes, in which the effect of litany and chant is given by music actually much wider in range, and of greater emotional power than either.

Nor has anyone, to my knowledge, discussed the Italian "tone" of the scene in relation to the libretto. It seemed a singularly happy wedding of music and drama.

ALICE KORTSCHAK

New York, N. Y.

### Not British Honduras

EDITOR: Thank you for your recent letter in which you requested information concerning Red activity in certain countries in Central America. In reviewing the report [of the subcommittee on Latin America of the Select Committee on Communist Aggression], in the countries enumerated in the statement on page 17, I note that Honduras is not mentioned but British Honduras is listed.

This appears to be a typographical error. I am not in a position to make any comment concerning the situation in British Honduras at the present time, but the statement in the report would apply to Honduras.

I appreciate the fact that you have brought this matter to my attention.

PATRICK J. HILLINGS, M.C.

Chairman, Subcommittee  
on Latin America

Washington, D. C.

*(We are indebted to Mr. Hillings for clarifying this error in his subcommittee's report, which by mistake, on p. 17, included "British Honduras" instead of "Honduras" among the Latin-American countries where "Red agitators are working openly." This Review unwittingly cited this erroneous passage in its Nov. 27 issue, p. 230. British Honduras is not listed on p. 1 of the report among the countries cited by the chairman and his staff. There is strong opposition in British Honduras to Catholic apostles of social justice, who are caricatured as Communists. Since British Honduras, we are assured, has no Red agitators, it was important to disconnect the implications of the House report from the local campaign of confusion. Ed.)*

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